M. V. Narasimha Rao

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THE

HITOPADES'A

OF

NA'RA'YAṆA

'ited with a Sanskrit commentary, translation and notes in English

BY

M. R. KA'LE, B. A.

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PREFACE TO THE FIRST EDITION.

India is now acknowledged to be the motherland of Fable iterature as she is of almost every other branch of knowledge. r William Jones writing as far back as in February 1786, thus resses himself on the subject:—

"Their (the Hindoos') Nîti-Shástra, or System of Ethics, is st preserved, and the fables of Vishṇu-Sharmâ, whom we diculously call Pilpay, are the most beautiful, if not the most ncient, collection of apologues in the world. They were first nslated from the Sanskrit, in the sixth century, by Buzer-mihr, or "Bright as the Sun," the chief physician, and after-ards the Vizier of the great Anushirwan, and are extant der various names in more than twenty languages; but their iginal title is Hitopadeśa, or "Amicable Instruction," and as e very existence of Æsop, whom the Arabs believe to have en an Abyssinian, appears rather doubtful, I am not inclined to suppose that the first moral fables which appear- in Europe were of Indian or Ethiopian origin." For a full count of the wanderings of the stories of Vishṇuśarman (the ñchatantra) into and through the different countries of Asia d Europe, the student is referred to C. Wilkins' preface to translation of the Hitopadeśa.

The Hitopadeśa belongs to that class of compositions hich aim at teaching the principles of polity guided by rality as far as possible, presenting them in the more agree-e form of stories. The Pañchatantra of Vishṇuśarman ferred to above is its immediate parent, though the work of mandaka has been largely drawn upon, and there are occasion- quotations from the Mah. Bhar. and other works. The ject of the compendium is, as the author himself tell us, to in the young minds in the chief affairs of life by acquaint- them with the accumulated experiences of past ages. "It he Hitopadeśa) comes to us," says Prof. H. Morley in his in-duction to Wilkins' translation of the Hitopades'a, "from a place and time, as a manual of worldly wisdom, inspired roughout by the religion of its place and time. There are in t, so far as concerns the great forces of nature, but accidental

differences between the cities of men or the ant-hills of to-day and yesterday. When allowance has been made for some real progress in civilization, as in the recognition of the place of women in society, every fable in the Hitopadeśa can still be applied to human character; every maxim quoted from the wise men of two or three thousand years ago, when parted from the local accidents of form, might find its time for being quoted now in Church, at home, or upon "Change."

The present edition of the Hitopades'a is specially prepared for High School students into whose hands it is often placed as one of the books intended for beginners. All difficult words and expressions have been explained in easy Sanskrit and English. A few ślokas have been interpreted in a new way and an attempt has been made to give a meaning to a few quotations from Kámandaka, hitherto given up by commentators as knotty. All thanks are due to Dr. Peterson for discovering the fact that Náráyaṇa and not Vishṇuśarman, as popularly supposed till now, is the real author of the present work. I am indebted to the learned Doctor for the last two ślokas as well as for a few readings which I have adopted from his edition of the Hitopades'a and which appeared decidedly to improve the sense. I hope the work will be found really useful by those for whom it is intended.

1st May, 1896. M. R. Kale.

The Third Edition.

In reprinting the book for this edition, some better readings have been adopted in the text and some alterations and additions made in the commentary. A full translation of the text, too, has been added at the special request of the publishers. The students, however, are strictly warned not to use the translation at once. They should try a passage first by themselves and then refer to the translation as a help, but never learn it by rote. The notes also have been carefully revised.

1st October, 1910. M. R. Kale.

हितोपदेशः ।

॥ प्रस्ताविका ॥

सिद्धिः साध्ये[1] सतामस्तु प्रसादात्तस्य धूर्जटेः ।
जाह्नवीफेनलेखेव यन्मूर्ध्नि शशिनः कला ॥ १ ॥
श्रुतो हितोपदेशोऽयं पाटवं संस्कृतोक्तिषु ।
वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥ २ ॥
अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥ ३ ॥
सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥ ४ ॥
संयोजयति विद्यैव नीचगापि नरं सरित् ।
समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥ ५ ॥
विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥ ६ ॥
विद्या शस्त्रस्य शास्त्रस्य द्वे विद्ये प्रतिपत्तये ।
आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥ ७ ॥
यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
कथाच्छलेन बालानां नीतिस्तदिह कथ्यते ॥ ८ ॥

हितस्य उपदेशः हितोपदेशः । हितश्चासौ उपदेशश्च इति वा । स एव लक्षणया तत्संज्ञः ग्रन्थः । धूः भारभूता जटा यस्य असौ धूर्जटिः । तस्य धूर्जटेः प्रसादात् सतां साध्ये अभिमतविषये सिद्धिः अस्तु । यन्मूर्ध्नि–यस्य मूर्धा यन्मूर्धा तस्मिन् । जाह्नवीफेनलेखेव–जह्नोः अपत्यं स्त्री जाह्नवी तस्याः फेनस्य लेखा । श्रुतः सम्यगधीतः इत्यर्थः । पाटवं–पटोः भावः । वैचित्र्यं–विचित्रस्य भावः । नीतिविद्यां–नीतिशास्त्रज्ञानम् । अजरामरवत्–जरायाः निष्क्रान्तः अजरः, नास्ति जरा यस्य इति वा । न म्रियते असौ अमरः । अजरः च असौ अमरः च अजरामरः तेन तुल्यम् । अनुत्तमम्–नास्ति उत्तमं यस्मात् । अहार्यत्वात्–हर्तुं योग्यं शक्यं वा न भवतीति अहार्यं तस्य भावः अहार्यत्वम् । एवं अनर्घ्यत्वादि । विद्या एव नीचगापि [सती] नरं दुर्धर्षं नृपं संयोजयति नीचगापि सरित् दुर्धर्षं समुद्रमिव । दुर्दर्शमितिपाठः । अतः नृपात्समुद्राच्च परं महत् भाग्यं अतःपरं नरस्य भाग्यमिति वा । विद्येति–अत्र कारणमालालंकारः । तल्लक्षणं यथा–यथोत्तरं चेत्पूर्वस्य पूर्वस्यार्थस्य हेतुता । तदा कारणमाला स्यात् । का. प्र. १०, (साहि. द. १०.७६.) शस्त्रस्य विद्या, शास्त्रस्य विद्या, एते द्वे विद्ये प्रतिपत्तये कीर्तये भवतः । यथा नवे भाजने आमभाजने इत्यर्थः । लग्नः संस्कारः अन्यथा न भवेत् स्वस्थानात्प्रच्यावयितुं प्रमार्ष्टुं वा न शक्यते तथा बाला अपि नीतिमध्यापिताश्चेत्सा तेषां चेतसि दृढं पदं कुर्यादिति हेतोः सा कथामिषेण बालानामिह

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१ साधयेत् इ. पा.

मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।
पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥ ९ ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र सर्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरेकदा केनापि पठ्यमानं श्लोकद्वयं शुश्राव—

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥ १० ॥
यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥ ११ ॥

इत्याकर्ण्यात्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगामिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास—

कोऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
काणेन चक्षुषा किंवा चक्षुःपीडैव केवलम् ॥ १२ ॥
अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकरावाद्यावान्तिमस्तु पदे पदे ॥ १३ ॥

किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।
परिवर्तिनि संसारे मृतः को वा न जायते ॥ १४ ॥
गुणिगणगणनारम्भे न पतति कठिनी सुसंभ्रमाद्यस्य ।
तेनाम्बा यदि सुतिनी वद वन्ध्या कीदृशी नाम ॥ १५ ॥
दाने तपसि शौर्ये च यस्य न प्रथितं यशः ।
विद्यायामर्थलाभे च मातुरुच्चार एव सः ॥ १६ ॥

अपरं च । वरमेको गुणी पुत्रो न च मूर्खशतान्यपि ।
एकश्चन्द्रस्तमो हन्ति न च तारागणोऽपि च ॥ १७ ॥
पुण्यतीर्थे कृतं येन तपः क्वाप्यतिदुष्करम् ।
तस्य पुत्रो भवेद्वश्यः समृद्धो धार्मिकः सुधीः ॥ १८ ॥
अर्थागमो नित्यमरोगिता च प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या षड् जीवलोकस्य सुखानि राजन् ॥ १९ ॥

कथ्यते । सर्वस्वामि०— स्वामिनः गुणाः स्वामिगुणाः । सर्वे च ते स्वामिगुणाश्च (कर्म) तैः उपेतः । (तृ. त.) सुदर्शनः—शोभनं दर्शनं यस्य (बहु.) । अनेकसं०—अनेके च ते संशयाः तान् उच्छेत्तुं शीलमस्य । परोक्षार्थस्य—अक्ष्णोः परः परोक्षः तस्य । यौवनेति—वयोरूपविभूतीनामेकैकं मदकारणम् । इति समानार्थः श्लोकांशः रघुवंशे (स. १७. श्लो. ४३). अनधिगत०—अनधिगतानि अनधीतानि शास्त्राणि यैः । उन्मार्गगामिनां—उद्गतः मार्गः उन्मार्गः तेन गन्तुं शीलं येषाम् । शास्त्राननुष्ठानेन—शास्त्रस्य अननुष्ठानं शास्त्राज्ञोल्लंघनं तेन स्वैरवर्तनेन इति यावत् । सकृदेकवारम् । गुणिगण०— गुणाः एषां विद्यन्ते इति गुणिनः तेषां गणः तस्य गणना तस्याः आरम्भे । कठिनी—कनिष्ठिका । गुणिगणगणनारम्भे यस्य [पुत्रस्य कृते] कठिनी सुसंभ्रमात् न पतति तेन पुत्रेण यदि अम्बा तज्जननी सुतिनी प्रशस्तपुत्रवती भवेत् तर्हि वंध्या कीदृशी नाम भवेत् इति शेषः । यस्याः पुत्रः गुणिनां न धुरीणः सा वन्ध्या एव इति भावः । पुण्यतीर्थे—पुण्यं च तत् तीर्थं च तस्मिन् । कर्म० । अर्थस्य आगमः प्राप्तिः । प्रिया भर्तुरभिमता । तेन भर्तुरनुरागिता तृतीयं सुखम् ।

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१ भवति इ. पा.

को धन्यो बहुभिः पुत्रैः कुशूलापूरणाढकैः ।
वरमेकः कुलालम्बी यत्र विश्रूयते पिता ॥ २० ॥
ऋणकर्ता पिता शत्रुर्माता च व्यभिचारिणी ।
भार्या रूपवती शत्रुः पुत्रः शत्रुरपण्डितः ॥ २१ ॥
अनभ्यासे विषं विद्या अजीर्णे भोजनं विषम् ।
विषं सभा दरिद्रस्य वृद्धस्य तरुणी विषम् ॥ २२ ॥
यस्य कस्य प्रसूतोऽपि गुणवान्पूज्यते नरः ।
धनुर्वंशविशुद्धोपि निर्गुणः किं करिष्यति ॥ २३ ॥
हा हा पुत्रक नाधीतं सुगतैतासु रात्रिषु ।
तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥ २४ ॥

तत्कथमिदानीमेते मम पुत्रा गुणवंतः क्रियन्ताम् । यतः ।

आहारनिद्राभयमैथुनं च सामान्यमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥ २५ ॥
धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।
अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥ २६ ॥

यच्चोच्यते–आयुः कर्म च वित्तं च विद्या निधनमेव च ।
पञ्चैतान्यपि सृज्यन्ते गर्भस्थस्यैव देहिनः ॥ २७ ॥

किं च । अवश्यं भाविनो भावा भवन्ति महतामपि ।
नग्नत्वं नीलकण्ठस्य महाहिशयनं हरेः ॥ २८ ॥

अपि च । यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नोऽयमगदः किं न पीयते ॥ २९ ॥

एतत्कार्याक्षमाणां केषांचिदालस्यवचनम् ।

न दैवमपि संचिन्त्य त्यजेदुद्योगमात्मनः ।
अनुद्योगेन तैलानि तिलेभ्यो नाप्तुमर्हति ॥ ३० ॥

अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मी-
दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः ॥ ३१ ॥

प्रियवादिनी भार्या चतुर्थं सुखम् । म. भा. उ. ३३.८२. कुशूला०–आपूरयन्ति इति आपूरणाः । कुशूलस्य आपूरणाः ते च ते आढकाः च । केवलं विशिष्टसंख्यापूरकैः न तु गुणमण्डितैः इत्यर्थः । धनुरित्या०—वंशविशुद्धोपि उत्तमवंशनिर्मितोपि धनुः निर्गुणः निर्ज्यः चेत् किं करिष्यति । पक्षे धनुर्वंशविशुद्धोपि विशुद्धक्षत्रियवंशसंभवोपि कश्चित् निर्गुणः क्षत्रियजातिसहजधैर्यादिगुणरहितः चेत् किं करिष्यति । सुगत–शोभनं गतमायुःक्रमः अस्यास्तीति तस्य सम्बुद्धिः । आयुः आयुर्मर्यादा इति यावत् । चिन्ताविषघ्नः—चिन्ता एव विषं तत् हन्ति इति चिन्ताविषघ्नः । न गदः अस्मात् इति अगदः । पुरुषसिंहं—पुरुषश्रेष्ठम् । समासोत्तरपदे सिंहादिशब्दाः श्रेष्ठार्थवाचका भवन्ति । स्युरुत्तरपदे व्याघ्रपुङ्गवर्षभकुंजराः । सिंहशार्दूलनागाद्याः पुंसि श्रेष्ठार्थगोचराः ॥ इत्यमरः । आत्मशक्त्या–आत्मशक्तिमवलम्ब्य इत्यर्थः । यत्ने कृते इ०–यत्ने कृते अपि यदि कार्यं न सिद्ध्यति तर्हि अत्र·अस्मिन् विषये कर्तुः कः दोषः न कश्चिदपि । यद्वा यत्ने कृते यदि कार्यं न सिद्ध्यति तर्हि·अत्र को मे

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिद्ध्यति ॥ ३२ ॥

तथा च । पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।
तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥ ३३ ॥
यथा मृत्पिण्डतः कर्ता कुरुते यद्यदिच्छति ।
एवमात्मकृतं कर्म मानवः प्रतिपद्यते ॥ ३४ ॥
काकतालीयवत्प्राप्तं दृष्ट्वापि निधिमग्रतः ।
न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते ॥ ३५ ॥
उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥ ३६ ॥
मातापितृकृताभ्यासो गुणितामेति बालकः ।
न गर्भच्युतिमात्रेण पुत्रो भवति पण्डितः ॥ ३७ ॥
माता शत्रुः पिता वैरी येन बालो न पाठितः ।
न शोभते सभामध्ये हंसमध्ये बको यथा ॥ ३८ ॥
रूपयौवनसंपन्ना विशालकुलसंभवाः ।
विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥ ३९ ॥
मूर्खोऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।
तावच्च शोभते मूर्खो यावत्किंचिन्न भाषते ॥ ४० ॥

एतच्चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच–भो भोः पण्डिताः श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः । यतः ।

काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥ ४१ ॥

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।
समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥ ४२ ॥

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्वज्ञो बृहस्पतिरिवाब्रवीत्—देव महाकुलसंभूता एते राजपुत्राः । तन्मया नीतिं ग्राहयितुं शक्यन्ते । यतः ।

नाद्रव्ये निहिता काचित्क्रिया फलवती भवेत् ।
न व्यापारशतेनापि शुकवत्पाठ्यते बकः ॥ ४३ ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।
आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥ ४४ ॥

दोषः इति कर्त्रा विचारणा कार्या । कार्यसिद्धेः उद्यमायत्तत्वात् कार्यविपत्तेश्च दोषं विना असंभवात् । अतन्द्रितः–तन्द्रा अस्य संजाता असौ तन्द्रितः न तन्द्रितः अतन्द्रितः । कर्ता कुलालः । आत्मकृतं कर्म–कर्मफलं इति यावत् । काकतालीयवत्—अकस्मात् । काकागमनमिव तालपतनमिव काकतालम् । काकतालमिव काकतालीयम् । समासाच्च तद्विषयादिति इवार्थे छः । पा. ५. ३. १०६. मात्रा पित्रा च कृतः अभ्यासः यस्य । रूपं च यौवनं च ताभ्यां संपन्नः । किंशुकाः पलाशपुष्पाणि । सकलानि–सकलस्य वा नीतिशास्त्रस्य तत्वानि जानातीति । मारकतीं–मरकतस्य इयं मारकतीताम् । सुमनःसंगात्–सुमनसः पुष्पस्य सङ्गात् । आस्वाद्यतोयाः–नद्यः आस्वाद्यतोया उत्पन्ना भवन्ति । यद्वा समुद्रादन्यं ।

अतोऽहं षण्मासाभ्यन्तरे तव पुत्रान्नीतिशास्त्राभिज्ञान्करिष्यामि । राजा सविनयं पुनरुवाच—

कीटोऽपि सुमनःसङ्गादारोहति सतां शिरः ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥ ४५ ॥

अन्यच्च । यथोदयगिरेर्द्रव्यं संनिकर्षेण दीप्यते ।
तथा तत्संनिधानेन हीनवर्णोऽपि दीप्यते ॥ ४६ ॥

गुणा गुणज्ञेषु गुणा भवन्ति ते निर्गुणं प्राप्य भवन्ति दोषाः ।
आस्वाद्यतोयाः प्रभवन्ति नद्यः समुद्रमासाद्य भवन्त्यपेयाः ॥ ४७ ॥

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् । इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पितवान् ।

इति प्रस्ताविका ।

॥ मित्रलाभः ॥

अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्तात्प्रस्तावक्रमेण स पण्डितोऽब्रवीत्—

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥ १ ॥

तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि । राजपुत्रैरुक्तम् -आर्य कथ्यताम् । विष्णुशर्मोवाच-शृणुत । संप्रति मित्रलाभः प्रस्तूयते यस्यायमाद्यः श्लोकः-

असाधना वित्तहीना बुद्धिमन्तः सुहृत्तमाः ।
साधयन्त्याशु कार्याणि काककूर्ममृगाखुवः ॥ २ ॥

राजपुत्रा ऊचुः ।—कथमेतत् । विष्णुशर्मा कथयति—

अस्ति गोदावरीतीरे विशालः शाल्मलीतरुः । तत्र नानादिग्देशादागत्य रात्रौ पक्षिणो निवसन्ति । अथ कदाचिदवसन्नायां रात्रावस्ताचलचूडावलम्बिनि भगवति कुमुदिनीनायके चंद्रमसि लघुपतनकनामा वायसः प्रबुद्धः कृतान्तमिव द्वितीयमायान्तं व्याधमपश्यत् । तमवलोक्याचिन्तयत्-अद्य प्रातरेवानिष्टदर्शनं जातम् । न जाने किमनभिमतं दर्शयिष्यति । इत्युक्त्वा तदनुसरणक्रमेण व्याकुलश्चलितः । यतः ।

शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ ३ ॥

आसादयन्त्यः आस्वाद्यतोयाः प्रभवन्ति । किंतु निर्गुणं मधुरतागुणहीनं सागरं प्राप्य अपेयाः भवन्ति । तासामपि सागरक्षारदोषदुष्टत्वात् इति भावः । बहुमानपुरःसरं—बहुमानः पुरः सरः यस्मिन्कर्मणि तद्यथ तथा । अव्य० । प्रस्तावक्रमेण—नीतिशास्त्रोपदेशस्य इति शेषः । तत्—धीमन्तः काव्यशास्त्रादिपठनेन आत्मानं विनोदयन्तः कालं यापयन्ति । भवन्तोपि धीमन्त एव इति हेतोः । मित्रलाभः—मित्राणां लाभः मित्र०स एव लक्षणया तत्संज्ञकः ग्रन्थः । कुमुदिनी०—कुमुदिन्या नायकः चन्द्रः तस्मिन् । तदनुसरणक्रमेण-व्याधानुसर-

अन्यच्च । विषयिणामिदमवश्यं कर्तव्यम् ।

उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥ ४ ॥

अथ तेन व्याधेन तण्डुलकणान्विकीर्य जालं विस्तीर्णम् । स च प्रच्छन्नो भूत्वा स्थितः । तस्मिन्नेव काले चित्रग्रीवनामा कपोतराजः सपरिवारो वियति विसर्पंस्तांस्तण्डुलकणानवलोकयामास । ततः कपोतराजस्तण्डुलकणलुब्धान्कपोतान्प्रत्याह–कुतोऽत्र निर्जने वने तण्डुलकणानां संभवः । तन्निरूप्यतां तावत् । भद्रमिदं न पश्यामि । प्रायेणानेन तण्डुलकणलोभेनास्माभिरपि तथा भवितव्यम् ।

कङ्कणस्य तु लोभेन मग्नः पङ्के सुदुस्तरे ।
वृद्धव्याघ्रेण संप्राप्तः पथिकः स मृतो यथा ॥ ५ ॥

कपोता ऊचुः—कथमेतत् । सोऽब्रवीत्—

॥ कथा १ ॥

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्नातः कुशहस्तः सरस्तीरे ब्रूते-भो भोः पान्थाः इदं सुवर्णकङ्कणं गृह्यताम् । ततो लोभाकृष्टेन केनचित्पान्थेनालोचितम्—भाग्येनैतत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।
यत्रास्ते विषसंसर्गोऽमृतं तदपि मृत्यवे ॥ ६ ॥

किंतु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम्—

न संशयमनारुह्य नरो भद्राणि पश्यति ।
संशयं पुनरारुह्य यदि जीवति पश्यति ॥ ७ ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते-कुत्र तव कङ्कणम् । व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थोऽवदत्-कथं मारात्मके त्वयि विश्वासः । व्याघ्र उवाच-शृणु रे पान्थ प्रागेव यौवनदशायामतिदुर्वृत्त आसम् । अनेकगोमानुषाणां वधान्मे पुत्रा मृता दाराश्च । वंशहीनश्चाहम् । ततः केनचिद्धार्मिकेणाहमादिष्टः-दानधर्मादिकं चरतु भवान् । तदुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो न कथं विश्वासभूमिः । यतः ।

णक्रमेण । विषयिणां–संसारिणाम् । उत्थायोत्थायेति–प्रतिदिनं प्रबुध्य महद्भयं उपस्थितं इति बोद्धव्यं । मरणव्याधिशोकानां मध्ये अद्य किं निपतिष्यति इति न ज्ञायते इति विचिन्त्य तत्प्रतिकारचिन्तापरैः स्थातव्यमित्यर्थः । कपोतराजः–कपोतानां राजा । राजाहःसखिभ्यष्टच् इति टच् प्रत्ययः । पथिकः–पन्थानं नित्यं गच्छतीति पथिकः पान्थः वा । पाणि. ५. १. ७५. । सर्वत्रेति—अथार्जने प्रवृत्तेन नरेण आत्मा सर्वत्र संदेहे पात्यते एव । नेति–संशयं अनारुह्य नरः भद्राणि न पश्यति । पुनः संशयं आरुह्य यदि जीवति तर्हि भद्रं पश्यति एव । साहसे श्रीः प्रतिवसति इति भावः । म. भा. आ. प. अ. १४०. श्लो. ७३. मारात्मके–मारयतीति मारः तादृशः आत्मा स्वभावः यस्य । हिंसके इत्यर्थः । आत्मा कलेवरे याने स्वभावे परमात्मनि । इति धरणिः । धार्मिकेण–धर्मं अधीते चरतीति वा धार्मिकः । गलित०–न खं अस्य इति नखः । नखाश्च दन्ताश्च नखदन्तं (स० द्वं०)

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोयं धर्मस्याष्टविधः स्मृतः ॥ ८ ॥
तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरस्तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥ ९ ॥

मम चैतावाँल्लोभाविरहो येन स्वहस्तस्थमपि सुवर्णकङ्कणं यस्मैकस्मैचिद्दातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति लोकापवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।
प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥ १० ॥

मया च धर्मशास्त्राण्यधीतानि । शृणु—

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।
दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥ ११ ॥
प्राणा यथात्मनोऽभीष्टा भूतानामपि ते तथा ।
आत्मौपम्येन भूतेषु दयां कुर्वन्ति साधवः ॥ १२ ॥

अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्यैन पुरुषः प्रमाणमधिगच्छति ॥ १३ ॥

अन्यच्च । मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥ १४ ॥

त्वं चातीव दुर्गतस्तेन तत्तुभ्यं दातुं सयत्नोऽहम् । तथा चोक्तम्—

दरिद्रान्भर कौन्तेय मा प्रयच्छेश्वरे धनम् ।
व्याधितस्यौषधं पथ्यं नीरुजस्य किमौषधैः ॥ १५ ॥

अन्यच्च । दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं विदुः ॥ १६ ॥

तदत्र सरसि स्नात्वा सुवर्णकङ्कणं गृहाण ॥ ततो यावदसौ तद्वचः प्रतीतो लोभात्सरः स्नातुं प्रविशति तावन्महापङ्के निमग्नः पलायितुमक्षमः । पङ्के पतितं दृष्ट्वा व्याघ्रोऽवदत्—अहह महापङ्के पतितोऽसि । अतस्त्वामहमुत्थापयामि । इत्युक्त्वा शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थोऽचिन्तयत्—

न धर्मशास्त्रं पठतीति कारणं
न चापि वेदाध्ययनं दुरात्मनः ॥
स्वभाव एवात्र तथातिरिच्यते
यथा प्रकृत्या मधुरं गवां पयः ॥ १७ ॥

किं च । अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया
दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥ १८ ॥

गलितं नखदन्तं यस्य । विश्वास०—वि० पात्रम् । इज्याध्ययन०—तिष्ठति—म. भा. उद्यो. अ. ३२, ५६—५७. इज्या यज्ञः । अध्ययनं—स्वाध्यायाभ्यासः । गतानुगतिकः—गतं अनु गतिः यस्य । कुट्टनी—परनारीं पुंसा योजयित्री स्त्री । मातृवत्—मात्रा तुल्यं मातृवत् । व्याधितस्य—व्याधिः अस्य संजातः तस्य । निर्गता रुजा यस्यासौ नीरुजः तस्यौषधैः किं न किमपि प्रयोजनमित्यर्थः । श्लो. १६—भगवद्गीता अ. १७.२०. कश्चिद्दुरात्मा धर्मशास्त्रं पठति वेदाध्ययनं च करोतीति दुरात्मनः तस्य विश्वासदाने कारणं न तस्मिन्न विश्वस्यादित्यर्थः । हस्तिस्नान०—यथा हस्ती स्नात्वा तदनुपदमेव स्वाङ्गं धूल्या मलिनयति तद्वदवशेन्द्रियचित्तानां क्रिया विक्रियानुगतैव न किंचित्कार्यसाधिका इत्यर्थः । दुर्भगा०—दुःशीला-

तन्मया भद्रं न कृतं यदत्र मारात्मके विश्वासः कृतः। तथा ह्युक्तम्—

नदीनां शस्त्रपाणीनां नखिनां शृङ्गिणां तथा।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च॥ १९॥

अपरं च। सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः।
अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते॥ २०॥

अन्यच्च। स हि गगनविहारी कल्मषध्वंसकारी
दशशतकरधारी ज्योतिषां मध्यचारी।
विधुरपि विधियोगाद्ग्रस्यते राहुणासौ
लिखितमपि ललाटे प्रोज्झितुं कः समर्थः॥ २१॥

इति चिन्तयन्नेवासौ व्याघ्रेण व्यापादितः खादितश्च। अतोहं ब्रवीमि—कंकणस्य तु लोभेन इत्यादि। अतः सर्वथाऽविचारितं कर्म न कर्तव्यम्। यतः।

सुजीर्णमन्नं सुविचक्षणः सुतः
सुशासिता स्त्री नृपतिः सुसेवितः।
सुचिन्त्य चोक्तं सुविचार्य यत्कृतं
सुदीर्घकालेपि न याति विक्रियाम्॥ २२॥

तद्वचनं श्रुत्वा कश्चित्कपोतः सदर्पमाह—आः किमेवमुच्यते।

वृद्धानां वचनं ग्राह्यमापत्काले ह्युपस्थिते।
सर्वत्रैवं विचारेण भोजनेप्यप्रवर्तनम्॥ २३॥

यतः। शंकाभिः सर्वमाक्रान्तमन्नं पानं च भूतले।
प्रवृत्तिः कुत्र कर्तव्या जीवितव्यं कथं नु वा॥ २४॥

ईर्ष्यी घृणी त्वसंतुष्टः क्रोधनो नित्यशंकितः।
परभाग्योपजीवी च षडेते दुःखभागिनः॥ २५॥

एतच्छ्रुत्वा सर्वे कपोतास्तत्रोपविष्टाः। यतः।

सुमहान्त्यपि शास्त्राणि धारयन्तो बहुश्रुताः।
छेत्तारः संशयानां च क्लिश्यन्ते लोभमोहिताः॥ २६॥

अन्यच्च। लोभात्क्रोधः प्रभवति लोभात्कामः प्रजायते।
लोभान्मोहश्च नाशश्च लोभः पापस्य कारणम्॥ २७॥

अन्यच्च। असंभवं हेममृगस्य जन्म तथापि रामो लुलुभे मृगाय।
प्रायः समापन्नविपत्तिकाले धियोऽपि पुंसां मलिना भवन्ति॥२८॥

पोषणवत्। दुर्भगायाः आभरणवत् इति वा। गगनविहारी—गगने विहर्तुं शीलमस्य। एवमन्यत्रापि ताच्छील्ये णिनिः। ईर्ष्यी—परोत्कर्षासहिष्णुः। घृणी—जुगुप्सनशीलः। घृणा तु स्याज्जुगुप्सायां करुणायाम्। इति हैमः। जुगुप्सा करुणे घृणे इत्यमरः। म. भा. उ. अ. ३३;९०. धारयन्तः—सम्यग्जानन्तः। समापन्ना उपस्थिता विपत्तिः तस्याः कालः तस्मिन्।

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१. असंभवो हेममयस्य जन्तोस्तथापि रामो लुलुभे मृगाय। प्रायः समासन्नपराभवाणां धियो विपर्यस्ततरा भवन्ति॥ इति महाभारतीयः श्लोकः। सभा प. ७६. ५।

अतःपरं—तथा चोक्तम्—आपदां कथितः पन्था इन्द्रियाणामसंयमः। तज्जयः सम्पदां मार्गो येनेष्टं तेन गम्यताम्॥ इत्यधिकमेकस्मिन् पुस्तके।

अनन्तरं सर्वे जालेन बद्धा बभूवुः । ततो यस्य वचनात्तत्रावलम्बितास्तं सर्वे तिरस्कुर्वन्ति । यतः ।

न गणस्याग्रतो गच्छेत्सिद्धे कार्ये समं फलम् ।
यदि कार्यविपत्तिः स्यान्मुखरस्तत्र हन्यते ॥ २९ ॥

तस्य तिरस्कारं श्रुत्वा चित्रग्रीव उवाच—नायमस्य दोषः । यतः ।

आपदामापतन्तीनां हितोऽप्यायाति हेतुताम् ।
मातृजङ्घा हि वत्सस्य स्तम्भीभवति बन्धने ॥ ३० ॥

अन्यच्च । स बन्धुर्यो विपन्नानामापदुद्धरणक्षमः ।
न तु दुर्विहितातीतवस्तूपालम्भपण्डितः ॥ ३१ ॥

विपत्काले विस्मय एव कापुरुषलक्षणम् । तदत्र धैर्यमवलम्ब्य प्रतीकारश्चिन्त्यताम् । यतः ।

विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः ।
यशसि चाभिरुचिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम् ॥ ३२ ॥

संपदि यस्य न हर्षो विपदि विषादो रणे च धीरत्वम् ।
तं भुवनत्रयतिलकं जनयति जननी सुतं विरलम् ॥ ३३ ॥

अन्यच्च । षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ३४ ॥

इदानीमप्येवं क्रियताम् । सर्वैरेकचित्तीभूय जालमादायोड्डीयताम् । यतः ।

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर्बध्यन्ते मत्तदन्तिनः ॥ ३५ ॥

संहतिः श्रेयसी पुंसां स्वकुलैरल्पकैरपि ।
तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलाः ॥ ३६ ॥

इति विचिन्त्य पक्षिणः सर्वे जालमादायोत्पतिताः । अनन्तरं स व्याधः सुदूराज्जालापहारकांस्तानवलोक्य पश्चाद्धावन्नचिन्तयत्—

संहतास्तु हरन्ती मे जालं मम विहंगमाः ।
यदा तु विवदिष्यन्ते वशमेष्यन्ति मे तदा ॥ ३७ ॥

कार्यविपत्तिः—कार्यनाशः । मुखरः (मुखं रातीति) अग्रगः । स्तम्भीभवति न स्तम्भः अस्तम्भः । अस्तभः स्तम्भः सम्पद्यते स्तम्भीभवति । दुर्विहितेति—दुर्विहितमसाधुकृतमतीतं वा कालेऽकृतोपायं यद्वस्तु तस्योपालम्भे । भीतपरित्राणेति पाठे भीतानां परित्राणं तदेव वस्तु तस्य उपालम्भे । पंडितः एवं भीतानां परित्राणं कर्तव्यं एवं न कर्तव्यमिति वाक्पाण्डित्ये एव कुशलः इत्यर्थः । यद्वा उपालम्भः कालयापनं तत्र पण्डितः । विस्मयः—किंकर्तव्यतामूढता इति यावत् । प्रतीकारः—उपायचिन्तनेन आपदः निराकरणम् । उपसर्गस्य घञ्यमनुष्ये बहुलं इति दीर्घः । तन्द्रा विगलितगात्रता । दीर्घसूत्रता—दीर्घं सूत्रं व्यवस्था यस्य तस्य भावः दीर्घसूत्रता चिरक्रियता । 'दीर्घसूत्री विनश्यति' । इ० पं. तन्त्रे (च. तं.) एकचित्तीभूय—न एकं चित्तं येषां ते अनेकचित्ताः ते एकचित्ताः भूत्वा । विवदिष्यन्ते

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१. न तु भीतपरित्राण० इति । न त्वतीतपरित्राण० इ० च पा० ।

ततस्तेषु चक्षुर्विषयातिक्रान्तेषु पक्षिषु स व्याधो निवृत्तः । अथ लुब्धकं निवृत्तं दृष्ट्वा कपोता ऊचुः—किमिदानीं कर्तुमुचितम् । चित्रग्रीव उवाच—

माता मित्रं पिता चेति स्वभावात्त्रितयं हितम् ।
कार्यकारणतश्चान्ये भवन्ति हितबुद्धयः ॥ ३८ ॥

तदस्माकं मित्रं हिरण्यको नाम मूषकराजो गण्डकीतीरे चित्रवने निवसति । सोऽस्माकं पाशांश्छेत्स्यति । इत्यालोच्य सर्वे हिरण्यकविवरसमीपं गताः । हिरण्यकश्च सर्वदापायशङ्कया शतद्वारं विवरं कृत्वा निवसति । ततो हिरण्यकः कपोतावपातभयाच्चकितस्तूष्णीं स्थितः । चित्रग्रीव उवाच—सखे हिरण्यक किमस्मान्न संभाषसे । ततो हिरण्यकस्तद्वचनं प्रत्यभिज्ञाय ससंभ्रमं बहिर्निःसृत्याब्रवीत्–आः पुण्यवानस्मि । प्रियसुहृन्मे चित्रग्रीवः समायातः ।

यस्य मित्रेण संभाषा यस्य मित्रेण संस्थितिः ।
यस्य मित्रेण संलापस्ततो नास्तीह पुण्यवान् ॥ ३९ ॥

पाशबद्धांश्चैतान्दृष्ट्वा सविस्मयः क्षणं स्थित्वोवाच—सखे किमेतत् । चित्रग्रीवोऽवदत्— सखे अस्माकं प्राक्तनजन्मकर्मणः फलमेतत् । —

यस्माच्च येन च यथा च यदा च यच्च
यावच्च यत्र च शुभाशुभमात्मकर्म ।
तस्माच्च तेन च तथा च तदा च तच्च
तावच्च तत्र च विधातृवशादुपैति ॥ ४० ॥
रोगशोकपरीतापबन्धनव्यसनानि च ।
आत्मापराधवृक्षाणां फलान्येतानि देहिनाम् ॥ ४१ ॥

एतच्छ्रुत्वा हिरण्यकश्चित्रग्रीवस्य बन्धनं छेत्तुं सत्वरमुपसर्पति । चित्रग्रीव उवाच— मित्र मा मैवम् । अस्मदाश्रितानामेषां तावत्पाशांश्छिन्धि तदा मम पाशं पश्चाच्छेत्स्यसि । हिरण्यकोऽप्याह–अहमल्पशक्तिः । दन्ताश्च मे कोमलाः । तदेतेषां पाशांश्छेत्तुं कथं समर्थः । तद्यावन्मे दन्ता न त्रुट्यन्ति तावत्तव पाशं छिनद्मि । तदनन्तरमेषामपि बन्धनं यावच्छक्यं छेत्स्यामि । चित्रग्रीव उवाच–अस्त्वेवम् । तथापि यथाशक्त्येतेषां बन्धनं खण्डय । हिरण्यकेनोक्तम्–आत्मपरित्यागेन यदाश्रितानां परिरक्षणं तन्न नीतिविदां संमतम् । यतः ।

आपदर्थे धनं रक्षेद्दारान्रक्षेद्धनैरपि ।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ ४२ ॥

कलहं करिष्यन्ति । निपतिष्यन्ति इति पाठान्तरम् । चक्षुर्विषया०—चक्षुषोर्विषयः तं अतिक्रान्तेषु दृष्टिपथमतीत्य गतेषु । कार्यकारणतः कारणे सत्येव कार्यमिति नियमात् कपोत०—कपोतानां अवपातः अवरोहः तस्मात् भयं तस्मात् । प्रत्यभिज्ञाय–स एव मम परिचितः अयं शब्द इति ज्ञात्वा । ससंभ्रमं सत्वरं सम्मानपूर्वकं च । 'गृहमुपगते संभ्रमविधिः' इति भर्तृहरिः । संभाषा–आलापमात्रम् । संलापः—अन्योन्यं प्रति भाषणं विश्रम्भालापः इत्यर्थः । 'संलापो भाषणं मिथः' इत्यमरः । प्राक्तन०—प्राक् भवं प्राक्तनं, प्राक्तनं च तत् जन्म तस्मिन् कर्म तस्य । परीतापः–सर्वतः संतापः पीडा । उपसर्गस्य घञ्यमनुष्ये बहुलं इति उपसर्गे अकारस्य दीर्घः । अस्मदा०—मां आश्रिताः अस्मदाश्रिताः तेषाम् । तावत्–प्रथमम् । आत्मपरित्यागेन स्वप्राणान् संशये निक्षिप्येत्यर्थः । आपदर्थमिति–आपदर्थमापत्प्रतीकारार्थम् । रक्षेत् संगृह्णीयात् । दारान्स्वभार्याम् । म. स्मृ. ७. २१३. म. भा. उ. प. ३७. १८.

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१ प्राक्तनजन्मदुःकृतमिदं विचेष्टितम् । इ. पा.

अन्यच्च। धर्मार्थकाममोक्षाणां प्राणाः संस्थितिहेतवः।
तान्निघ्नता किं न हतं रक्षता किं न रक्षितम्॥ ४३॥

चित्रग्रीव उवाच—सखे नीतिस्तावदीदृश्येव। किं त्वहमस्मदाश्रितानां दुःखं सोढुं सर्वथाऽसमर्थः। तेनेदं ब्रवीमि। यतः।

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्।
सन्निमित्ते वरं त्यागो विनाशे नियते सति॥ ४४॥

अयमपरश्चासाधारणो हेतुः।

जातिद्रव्यगुणानां च साम्यमेषां मया सह।
मत्प्रभुत्वफलं ब्रूहि कदा किं तद्भविष्यति॥ ४५॥

अन्यच्च। विना वर्तनमेवैते न त्यजन्ति ममान्तिकम्।
तन्मे प्राणव्ययेनापि जीवयैतान्ममाश्रितान्॥ ४६॥

किं च। मांसमूत्रपुरिषास्थिनिर्मितेऽस्मिन्कलेवरे।
विनश्वरे विहायास्थां यशः पालय मित्र मे॥ ४७॥

अपरं च। पश्य।

यदि नित्यमनित्येन निर्मलं मलवाहिना।
यशः कायेन लभ्येत तन्न लब्धं भवेन्नु किम्॥ ४८॥

यतः। शरीरस्य गुणानां च दूरमत्यन्तमन्तरम्।
शरीरं क्षणविध्वंसि कल्पान्तस्थायिनो गुणाः॥ ४९॥

इत्याकर्ण्य हिरण्यकः प्रहृष्टमनाः पुलकितः सन्नब्रवीत्—साधु मित्र साधु। अनेनाश्रितवात्सल्येन त्रैलोक्यस्यापि प्रभुत्वं त्वयि युज्यते। एवमुक्त्वा तेन सर्वेषां बन्धनानि छिन्नानि। ततो हिरण्यकः सर्वान्सादरं संपूज्याह—सखे चित्रग्रीव सर्वथात्र जालबन्धनविधौ दोषमाशङ्क्यात्मन्यवज्ञा न कर्तव्या। यतः।

योऽधिकाद्योजनशतात्पश्यतीहामिषं खगः।
स एव प्राप्तकालस्तु पाशबन्धं न पश्यति॥ ५०॥

अपरं च।

शशिदिवाकरयोर्ग्रहपीडनं गजभुजंगमयोरपि बन्धनम्।
मतिमतां च विलोक्य दरिद्रतां विधिरहो बलवानिति मे मतिः॥५१॥

अन्यच्च।

व्योमैकान्तविहारिणोऽपि विहगाः संप्राप्नुवन्त्यापदं
बध्यन्ते निपुणैरगाधसलिलान्मत्स्याः समुद्रादपि।
दुर्नीतं किमिहास्ति किं सुचरितं कः स्थानलाभे गुणः
कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि॥ ५२॥

किं न हतं सर्वमेव हतं विनाशितमिति यावत्। सर्वथा—सर्वप्रकारेण। प्रकारवचने थाल् इति थाल्प्रत्ययः। सत् च तत् निमित्तं च तस्मिन्। नियते ध्रुवं भाविनि। वर्तनं जीवनोपायम्। वेत न मित्यर्थः। कलेवरे शरीरे। विनश्वरे इति—यशःशरीरे भव मे दयालुः इति अनुरूपभावः रघुवंशे। २, ५७. पुलकितः—पुलका अस्य संजाताः स पुलकितः रोमाञ्चितः। आश्रितेषु वात्सल्येन स्नेहेन। आत्मन्यवज्ञेति आत्मानं मा तिरस्कुरु। मतिमतां प्रशस्तबुद्धिशालिनाम्। व्योमैकान्त०—एकः अन्तः एकान्तः व्योम्नः एकान्तस्तस्मिन् विहर्तुं शीलमेषामाकाशैकदेशसंचारिणामित्यर्थः। अगाधमतलस्पर्शि सलिलमुदकं यस्य तस्मात्। दुर्नीतं—दुर्नयः। स्थानलाभे—अनुकूलस्थानप्राप्तौ। व्यसन०—व्यसनमेव प्रसारितः करः येन।

इति प्रबोध्यातिथ्यं कृत्वालिङ्गय च चित्रग्रीवस्तेन संप्रेषितो यथेष्टदेशान्सपरिवारो ययौ। हिरण्यकोऽपि स्वविवरं प्रविष्टः।

यानि कानि च मित्राणि कर्तव्यानि शतानि च।
पश्य मूषिकमित्रेण कपोता मुक्तबन्धनाः॥ ५३॥

अथ लघुपतनकनामा काकः सर्ववृत्तान्तदर्शी साश्चर्यमिदमाह—अहो हिरण्यक श्लाघ्योऽसि। अतोऽहमपि त्वया सह मैत्रीमिच्छामि। अतो मां मैत्र्येणानुग्रहीतुमर्हसि। एतच्छ्रुत्वा हिरण्यकोऽपि विवराभ्यन्तरादाह—कस्त्वम्। स ब्रूते—लघुपतनकनामा वायसोऽहम्। हिरण्यको विहस्याह—का त्वया सह मैत्री। यतः।

यद्येन युज्यते लोके बुधस्तत्तेन योजयेत्।
अहमन्नं भवान्भोक्ता कथं प्रीतिर्भविष्यति॥ ५४॥

अपरं च। भक्ष्यभक्षकयोः प्रीतिर्विपत्तेरेव कारणम्।
शृगालात्पाशबद्धोऽसौ मृगः काकेन रक्षितः॥ ५५॥

वायसोऽब्रवीत्—कथमेतत्। हिरण्यकः कथयति—

॥ कथा २॥

अस्ति मगधदेशे चम्पकवती नामारण्यानी। तस्यां चिरान्महता स्नेहेन मृगकाकौ निवसतः। स च मृगः स्वेच्छया भ्राम्यन्हृष्टपुष्टाङ्गः केनचिच्छृगालेनावलोकितः। तं दृष्ट्वा शृगालोऽचिन्तयत्-आः कथमेतन्मांसं सुललितं भक्षयामि। भवतु। विश्वासं तावदुत्पादयामि। इत्यालोच्योपसृत्याब्रवीत्-मित्र कुशलं ते। मृगेणोक्तम्—कस्त्वम्। स ब्रूते क्षुद्रबुद्धिनामा जम्बुकोऽहम्। अत्रारण्ये बन्धुहीनो मृतवन्निवसामि। इदानीं त्वां मित्रमासाद्य पुनः सबन्धुर्जीवलोकं प्रविष्टोऽस्मि। अधुना तवानुचरेण मया सर्वथा भवितव्यम्। मृगेणोक्तम्-एवमस्तु। ततः पश्चादस्तंगते सवितरि भगवति मरीचिमालिनि तौ मृगस्य वासभूमिं गतौ। तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको मृगस्य चिरमित्रं निवसति। तौ दृष्ट्वा काकोऽवदत्—सखे चित्राङ्ग कोऽयं द्वितीयः। मृगो ब्रूते-जम्बुकोऽयम्। अस्मत्सख्यमिच्छन्नागतः। काको ब्रूते— मित्र अकस्मादागन्तुना सह मैत्री न युक्ता। तथा चोक्तम्—

अज्ञातकुलशीलस्य वासो देयो न कस्यचित्।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः॥ ५६॥

तावाहतुः—कथमेतत्। काकः कथयति—

॥ कथा ३॥

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्पर्कटीवृक्षः। तस्य कोटरे दैवदुर्विपाकाद्गलितनखनयनो जरद्गवनामा गृध्रः प्रतिवसति। अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः स्वाहारात्किंचित्किंचिदुद्धृत्य ददति। तेनासौ जीवति।

गृह्णात्यात्मवशं नयति। विपत्तेर्मृत्योः। अरण्यानी–महारण्यम्। मृतवत्–मृतेन तुल्यम्। अस्तं गते अस्तम् इति मान्तमव्ययम्। गते प्राप्ते। मरीचिमालिनि—मरीचयः रश्मयः तेषां माला समूहः सा अस्यास्तीति मरीचिमाली सूर्यः तस्मिन्। चिरमित्रं–चिरकालात्प्रभृति जातं मित्रम्। कुलं च शीलं च कुलशीलम्। अज्ञातं कुलशीलं यस्य। दैवदुर्विपाकात्–दुष्टः विपाकः दुर्विपाकः दैवस्य दुर्विपाकस्तस्मात्। गलित०–नखा नयने च नखनयनं गलितं नखनयनं यस्य। पोतः पाकोऽर्भको डिम्भः पृथुकः शावकः शिशुः। इत्यमरः।

शावकानां रक्षणं करोति । अथ कदाचिद्दीर्घकर्णनामा मार्जारः पक्षिशावकान्भक्षयितुं तत्रागतः । ततस्तमायान्तं दृष्ट्वा पक्षिशावकैर्भयार्तैः कोलाहलः कृतः । तच्छ्रुत्वा जरद्गवेनोक्तम्—कोऽयमायाति । दीर्घकर्णो गृध्रमवलोक्य सभयमाह–हा हतोऽस्मि । यतः ।

तावद्भयस्य भेतव्यं यावद्भयमनागतम् ।
आगतं तु भयं वक्ष्य नरः कुर्याद्यथोचितम् ॥ ५७ ॥

अधुनास्य संनिधाने पलायितुमक्षमः । तद्यथा भवितव्यं तद्भवतु । तावद्विश्वासमुत्पाद्यास्य समीपमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत्—आर्य त्वामभिवन्दे । गृध्रोऽवदत्—कस्त्वम् । सोऽवदत्—मार्जारोऽहम् । गृध्रो ब्रूते—दूरमपसर । नो चेद्धन्तव्योऽसि मया । मार्जारोऽवदत्—श्रूयतां तावदस्मद्वचनम् । ततो यद्यहं वध्यस्तदा हन्तव्यः । यतः ।

जातिमात्रेण किं कश्चिद्धन्यते पूज्यते क्वचित् ।
व्यवहारं परिज्ञाय वध्यः पूज्योऽथवा भवेत् ॥ ५८ ॥

गृध्रो ब्रूते—ब्रूहि किमर्थमागतोऽसि । सोऽवदत्—अहमत्र गङ्गातीरे नित्यस्नायी ब्रह्मचारी चान्द्रायणव्रतमाचरंस्तिष्ठामि । यूयं धर्मज्ञानरता इति विश्वासभूमयः पक्षिणः सर्वे सर्वदा ममाग्रे प्रस्तुवन्ति । अतो भवद्भ्यो विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमिहागतः। भवन्तश्चैतादृशा धर्मज्ञा यन्मामतिथिं हन्तुमुद्यताः। गृहस्थधर्मश्चैषः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।
छेत्तुः पार्श्वगतां छायां नोपसंहरते द्रुमः[1] ॥ ५९ ॥

यदि वा धनं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्य एव । यतः ।

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ ६० ॥

अपरं च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरते ज्योत्स्नां चंद्रश्चाण्डालवेश्मनः[2] ॥ ६१ ॥

अन्यच्च । गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः
पतिरेको गुरुः स्त्रीणां सर्वत्राभ्यागतो गुरुः ॥ ६२ ॥

भयार्तैः–भयपीडितैः । कोलाहलः–कलकलः । नित्यस्नायी—नित्यं स्नातुं शीलमस्य । चान्द्रायणव्रतम्—चन्द्रस्य अयनं इव अयनं यस्मिन् । एतल्लक्षणमुक्तं वसिष्ठेन—मासस्य कृष्णपक्षादौ ग्रासानद्याच्चतुर्दश । ग्रासापचयभोजी स्यात्पक्षशेषं समापयेत् ॥ एवं हि शुक्लपक्षादौ ग्रासमेकं तु भक्षयेत् । ग्रासोपचयभोजी स्यात्पक्षशेषं समापयेत् ॥ अत्रैव गायत्सामानि अपि वा व्याहृतीर्जपेत् । एष चान्द्रायणो मासः पवित्रमृषिसंस्तुतः ॥ अनादिष्टेषु सर्वेषु प्रायश्चित्तं विधीयते ॥ एकैकं वर्धयेत्पिण्डं शुक्ले कृष्णे च ह्रासयेत् । अमावास्यां न भुञ्जीत एवं चान्द्रायणो विधिः ॥ एकैकं ह्रासयेत् पिण्डं कृष्णे शुक्ले च वर्धयेत् । उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं स्मृतम् ॥ इति मनुश्च (११. २१६.) । विश्वासभूमयः—विश्वासभाजनानि श्रद्धेयवचसः इत्यर्थः । अतिथये इदम् आतिथ्यमतिथिसत्कारादिकम् । तृणानि तृणनिर्मितमासनादि । सूनृता—सत्या प्रिया च । सूनृतं प्रिये । सत्ये इत्यमरः ।

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१ छेत्तुमप्यागताच्छायां इ० पा० । २ वेश्मनि इ० पा० ।

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ॥ ६३ ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥ ६४ ॥

गृध्रोऽवदत्–मार्जारो हि मांसरुचिः। पक्षिशावकाश्चात्र निवसन्ति। तेनाहमेवं ब्रवीमि। तच्छ्रुत्वा मार्जारो भूमिं स्पृष्ट्वा कर्णौ स्पृशति। ब्रूते च—मया धर्मशास्त्रं श्रुत्वा वीतरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसितम्। परस्परं विवदमानानामपि धर्मशास्त्राणाम् 'अहिंसा परमो धर्मः' इत्यत्रैकमत्यम्। यतः।

सर्वहिंसानिवृत्ता ये नराः सर्वसहाश्च ये ।
सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिनः ॥ ६५ ॥

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यत्तु गच्छति ॥ ६६ ॥

अन्यच्च । योऽत्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।
एकस्य क्षणिका प्रीतिरन्यः प्राणैर्विमुच्यते ॥ ६७ ॥

अपि च । मर्तव्यमिति यद्दुःखं पुरुषस्योपजायते ।
शक्यते नानुमानेन परेण परिवर्णितुम्[1] ॥ ६८ ॥

शृणु पुनः । स्वच्छन्दवनजातेन शाकेनापि प्रपूर्यते ।
अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥ ६९ ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः ।

ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादति। येषामपत्यानि खादितानि तैः शोकार्तैर्विलपद्भिरितस्ततो जिज्ञासा समारब्धा। तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य बहिः पलायितः। पश्चात्पक्षिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शावकास्थीनि प्राप्तानि। अनन्तरमनेनैव जरद्गवेनास्माकं शावकाः खादिता इति सर्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः। अतोऽहं ब्रवीमि अज्ञातकुलशीलस्य इत्यादि ॥ इत्याकर्ण्य स जम्बुकः सकोपमाह—मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एव। तत्कथं भवता सहैतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते।

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देशे एरण्डोऽपि द्रुमायते ॥ ७० ॥

नोच्छिद्यन्ते सदैव संनिहितानीत्यर्थः। गुरुः पूज्यः। भग्ना आशा यस्य। सर्वदेवमयः– सर्वेषां देवानां विकारः। वीतः गतः रागः विषयासक्तिः यस्य। विवदमानानां परस्परविरुद्धार्थप्रतिपादकानामित्यर्थः। एकं मतं येषां तान्येकमतानि तेषां भावः ऐकमत्यम्। सर्वा वाक्कायमनःकृता त्रिप्रकारेत्यर्थः या हिंसा सर्वेषां वा हिंसा तस्याः। धर्मः एव एकः सुहृद्यः निधनेऽप्यनुयाति। प्रपूर्यते उदरमिति शेषः। दग्धं तुच्छमुदरं तस्य। शोकेन आर्तैः शोकार्तैः। पीडितैः जिज्ञासा ज्ञातुमिच्छा अन्वेषणा। निरूपयद्भिः—निपुणमालोकयद्भिः। निरस्ताः पादपा वृक्षा यस्मात्तस्मिन्। द्रुमायते–द्रुमवदाचरति द्रुमस्थाने भवतीत्यर्थः।

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१ युक्तस्तेनानुमानेन परोपि परिरक्षितुम्। इ० पा०

अन्यच्च । अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ ७१ ॥

यथायं मृगो मम बन्धुस्तथा भवानपि । मृगोऽब्रवीत्—किमनेनोत्तरोत्तरेण । सर्वै-रेकत्र विश्रम्भालापैः सुखिभिः स्थीयताम् । यतः ।

न कश्चित्कस्यचिन्मित्रं न कश्चित्कस्यचिद्रिपुः
व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥ ७२ ॥

काकेनोक्तम्—एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं शृगालो ब्रूते-सखे अस्मिन्वनैकदेशे सस्यपूर्णक्षेत्रमस्ति । तदहं त्वां नीत्वा दर्शयामि । तथा कृते सति स मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ क्षेत्रपतिना तद् दृष्ट्वा पाशो नियोजितः । अनन्तरं पुनरागतो मृगः पाशैर्बद्धोऽचिन्तयत्—को मामितः कालपाशादिव व्याधपाशात्त्रातुं मित्रादन्यः समर्थः । तत्रान्तरे जम्बुक-स्तत्रागत्योपस्थितोऽचिन्तयत्—फलिता तावदस्माकं कपटप्रबन्धेन मनोरथ-सिद्धिः । एतस्योत्कृत्यमानस्य मांसासृग्लिप्तान्यस्थीनि मयावश्यं प्राप्तव्यानि । तानि बाहुल्येन भोजनानि भविष्यन्ति । मृगस्तं दृष्ट्वोल्लसितो ब्रूते—सखे छिन्धि तावन्मम बन्धनम् । सत्वरं त्रायस्व माम् । यतः ।

आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शुचिम् ।
भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान् ॥ ७३ ॥

अपरं च । उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥ ७४ ॥

जम्बुको मुहुर्मुहुः पाशं विलोक्याचिन्तयत्--दृढस्तावदयं बन्धः । ब्रूते च—सखे स्नायुनिर्मिता एते पाशाः तदद्य भट्टारकवारे कथमेतान्दन्तैः स्पृशामि । मित्र यदि चित्ते नान्यथा मन्यसे तदा प्रभाते यत्त्वया वक्तव्यं तत्कर्तव्यम् । इत्युक्त्वा तत्समीप आत्मानमाच्छाद्य स्थितः । अनन्तरं स काकः प्रदोषकाले मृगमनाग-तमवलोक्येतस्ततोऽन्विष्य तथाविधं दृष्ट्वोवाच—सखे किमेतत् । मृगेणोक्तम्—अवधीरितसुहृद्वाक्यस्य फलमेतत् । तथा चोक्तम्—

सुहृदां हितकामानां यः शृणोति न भाषितम् ।
विपत्संनिहिता तस्य स नरः शत्रुनन्दनः ॥ ७५ ॥

काको ब्रूते—स वञ्चकः क्वास्ते । मृगेणोक्तम्—मन्मांसार्थी तिष्ठत्यत्रैव । काको ब्रूते—उक्तमेव मया पूर्वम् ।

अपराधो न मेऽस्तीति नैतद्विश्वासकारणम् ।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥ ७६ ॥
दीपनिर्वाणगन्धं च सुहृद्वाक्यमरुन्धतीम् ।
न जिघ्रन्ति न शृण्वन्ति न पश्यन्ति गतायुषः ॥ ७७ ॥

उत्तरोत्तरेण वाक्कलहेन । निभृतं–रहसि । उपस्थितः–निकटस्थः । कपटप्रबन्धेन–कपट-युक्तिरचनेन । उल्लसितः–उल्लासं प्राप्तः हर्षितः । शुचिम्–अकुटिलव्यवहारं, सत्यवादिनं वा । राष्ट्रविप्लवे–राष्ट्रस्य विप्लवे विनाशे राष्ट्रोच्छेदे । तिष्ठति–उक्तास्ववस्थासु समवृत्तिरेव साहाय्यकरणे दक्षः तिष्ठति । भट्टारकवारे–रविवासरे । अन्यथा मन्यसे–विकल्पं न गृह्णासि । तथा विधा दशा यस्य तम् । अवधीरित०–अवधीरितं तिरस्कृतं सुहृदः वाक्यमुपदेशः इति यावत् तस्य । नृशंसेभ्यः–घातुकेभ्यः क्रूरेभ्यः । दीप०–दीपस्य निर्वाणं ज्योतिर्लोपः

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥ ७८ ॥

ततः काको दीर्घं निःश्वस्य अरे वञ्चक किं त्वया पापकर्मणा कृतम् । यतः ।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचारैश्च वशीकृतानाम् ।
आशावतां श्रद्दधतां च लोके किमर्थिनां वञ्चयितव्यमस्ति ॥ ७९ ॥
उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम् ।
तं जनमसत्यसंधं भगवति वसुधे कथं वहसि ॥ ८० ॥
दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥ ८१ ॥

अथवा स्थितिरियं दुर्जनानाम् ।

प्राक्पादयोः पतति खादति पृष्ठमांसं
कर्णे कलं किमपि रौति शनैर्विचित्रम् ।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति ॥ ८२ ॥
दुर्जनः प्रियवादी च नैतद्विश्वासकारणम् ।
मधु तिष्ठति जिह्वाग्रे हृदि हालाहलं विषम् ॥ ८३ ॥

अथ प्रभाते क्षेत्रपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनावलोकितः । तमालोक्य काकेनोक्तम्–सखे मृग त्वमात्मानं मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ । यदाहं शब्दं करोमि तदा त्वमुत्थाय सत्वरं पलायिष्यसे । मृगस्तथैव काकवचनेन स्थितः । ततः क्षेत्रपतिना हर्षोत्फुल्ललोचनेन तथाविधो मृग आलोकितः । आः स्वयं मृतोऽसि इत्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्ग्रहीतुं सयत्नो बभूव । ततः काकशब्दं श्रुत्वा मृगः सत्वरमुत्थाय पलायितः । तमुद्दिश्य तेन क्षेत्रपतिना क्षिप्तेन लगुडेन शृगालो हतः । तथा चोक्तम्—

त्रिभिर्वर्षैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।
अत्युत्कटैः पापपुण्यैरिहैव फलमश्नुते ॥ ८४ ॥

अतोऽहं ब्रवीमि—भक्ष्यभक्षकयोः प्रीतिः इत्यादि ॥ काकः पुनराह—

भक्षितेनापि भवता नाहारो मम पुष्कलः ।
त्वयि जीवति जीवामि चित्रग्रीव इवानघ ॥ ८५ ॥

अन्यच्च । तिरश्चामपि विश्वासो दृष्टः पुण्यैककर्मणाम् ।
सतां हि साधुशीलत्वात्स्वभावो न निवर्तते ॥ ८६ ॥

किं च । साधोः प्रकोपितस्यापि मनो नायाति विक्रियाम् ।
न हि तापयितुं शक्यं सागराम्भस्तृणोल्कया ॥ ८७ ॥

तस्य गन्धः । अरुन्धती—तन्नाम्नी अल्पा तारका । मिथ्योपचारैः–अन्यथोपासनया कपटव्यवहारेण । किमर्थिनां०–तेषां वञ्चने का श्लाघा गुणो वा तान् वञ्चयित्वा को लाभ इति वा । विश्रब्धे–विश्वस्ते । असत्यसन्धं–असत्या संधा प्रतिज्ञा यस्य तम् । स्थितिः—स्वभावः वर्तनक्रमो वा ॥ खादति पृष्ठमांसं–खलपक्षे परोक्षे अधिक्षिपति । छिद्रं–रन्ध्रम् । लगुडः–यष्टिः । अत्युत्कटैः–अतिभूमिं गतैः, अतिवृद्धैरित्यर्थः । पापपुण्यैः हेतुना अश्नुते नर इति शेषः । त्वयि जीवतीति—त्वं जीवसि चेन्मम साहाय्यं करिष्यसि । एव मज्जीवनं दापदि त्वज्जीवितनिबन्धनमित्यर्थः । तिरश्चां पशुपक्षिणाम् । पुण्यैक०–पुण्यं एकं मुख्यं कर्म येषाम् । तृणोल्कया–निर्गतज्वालेन तृणकाण्डेन । शत्रूणां पक्षोस्यास्तीति ।

हिरण्यको ब्रूते—चपलस्त्वम् । चपलेन सह स्नेहः सर्वथा न कर्तव्यः । तथा चोक्तम् ।

मार्जारो महिषो मेषः काकः कापुरुषस्तथा ।
विश्वासात्प्रभवन्त्येते विश्वासस्तत्र नोचितः ॥ ८८ ॥

किं चान्यत् । शत्रुपक्षो भवानस्माकम् । उक्तं चैतत् ।

शत्रुणा न हि संदध्यात्सुश्लिष्टेनापि संधिना ।
सुतप्तमपि पानीयं शमयत्येव पावकम् ॥ ८९ ॥
दुर्जनः परिहर्तव्यो विद्ययालंकृतोऽपि सन् ।
मणिना भूषितः सर्पः किमसौ न भयंकरः ॥ ९० ॥
यदशक्यं न तच्छक्यं यच्छक्यं शक्यमेव तत् ।
नोदके शकटं याति न च नौर्गच्छति स्थले ॥ ९१ ॥

अपरं च । महताप्यर्थसारेण यो विश्वसिति शत्रुषु ।
भार्यासु च विरक्तासु तदन्तं तस्य जीवनम् ॥ ९२ ॥

लघुपतनको ब्रूते—श्रुतं मया सर्वम् । तथापि मम चैतावान्संकल्पस्त्वया सह सौहृद्यमवश्यं करणीयमिति । नो चेदनाहारेणात्मानं व्यापादयिष्यामि । तथा हि ।

मृद्घटवत्सुखभेद्यो दुःसंधानश्च दुर्जनो भवति ।
सुजनस्तु कनकघटवद्दुर्भेद्यश्चाशु संधेयः ॥ ९३ ॥

किं च । द्रवत्वात्सर्वलोहानां निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां संगतं दर्शनात्सताम् ॥ ९४ ॥

किं च । नारिकेलसमाकारा दृश्यन्ते हि सुहृज्जनाः ।
अन्ये बदरिकाकारा बहिरेव मनोहराः ॥ ९५ ॥
स्नेहच्छेदेऽपि साधूनां गुणा नायान्ति विक्रियाम् ।
भङ्गेऽपि हि मृणालानामनुबध्नन्ति तन्तवः ॥ ९६ ॥

अन्यच्च । शुचित्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।
दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥ ९७ ॥

एतैर्गुणैरुपेतो भवदन्यो मया कः सुहृत्प्राप्तव्यः । इत्यादि तद्वचनमाकर्ण्य हिरण्यको बहिर्निःसृत्याह आप्यायितोऽहं भवतानेन वचनामृतेन । तथा चोक्तम् ।

घर्मार्ते न तथा सुशीतलजलैः स्नानं न मुक्तावली
न श्रीखण्डविलेपनं सुखयति प्रत्यङ्गमप्यर्पितम् ।
प्रीत्या सज्जनभाषितं प्रभवति प्रायो यथा चेतसः
सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥ ९८ ॥

सुश्लिष्टेन—सुघटितेन । महताप्यर्थसारेण—हेतौ तृतीया । शत्रोः महानर्थलाभः भूतः इति मया वा शत्रुर्महता धनव्ययेन वशीकृतः इति हेतोः । तदन्तं तद् विश्वासकरणमेवान्तोऽवधिर्यस्य । अनाहारेण—उपवासेन प्रायोपवेशनेनेति यावत् । दुःसंधानः—संधानं पुनर्मेलनं मैत्री च । अनुबध्नन्ति—आसक्ताः तिष्ठन्ति । त्यागिता—त्यागः अस्यास्तीति त्यागी तस्य भावः । सामान्यं—समव्यवहारः । दाक्षिण्यं—सरलता अनुकूलाचरणं वा । आप्यायितः—तर्पितः वृद्धिं प्रापितः । घर्मार्तम्—घर्मेण निदाघेन आर्तं पीडितं जनं सुशीतलजलैः स्नानं न तथा सुखयति, मुक्तावली मुक्ताहारो न सुखयति इत्यन्वयः । अङ्गे अङ्गे इति प्रत्यङ्गम् । प्रीत्या इ०—सद्युक्त्या पुरस्कृतं सनाथं आकृष्टिमन्त्रोपमं आकृष्टिमन्त्रः वशीकरणमन्त्रः तेन उपमा यस्य । अतिमनोहारि । प्रीत्या—प्रीतिपूर्वकमुक्तं सज्जनभाषितं यथा

अन्यच्च । रहस्यभेदो याच्ञा च नैष्ठुर्यं चलचित्तता ।
क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणम् ॥ ९९ ॥

अनेन वचनक्रमेण तदेकदूषणमपि त्वयि न लक्ष्यते । यतः ।

पटुत्वं सत्यवादित्वं कथायोगेन बुध्यते ।
अस्तब्धत्वमचापल्यं प्रत्यक्षेणावगम्यते ॥ १०० ॥

अपरं च । अन्यथैव हि सौहार्दं भवेत्स्वच्छान्तरात्मनः ।
प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतसः ॥ १०१ ॥
मनस्यन्यद्वचस्यन्यत्कार्यमन्यद् दुरात्मनाम् ।
मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ॥ १०२ ॥

तद्भवतु भवतोऽभिमतमेव । इत्युक्त्वा हिरण्यको मैत्र्यं विधाय भोजनविशेषैर्वायसं संतोष्य विवरं प्रविष्टः । वायसोऽपि स्वस्थानं गतः । ततः प्रभृति तयोरन्योन्याहारप्रदानेन कुशलप्रश्नैर्विश्रम्भालापैश्च कालोऽतिवर्तते ।

एकदा लघुपतनको हिरण्यकमाह—सखे कष्टतरलभ्याहारमिदं स्थानं तत्परित्यज्य स्थानान्तरं गन्तुमिच्छामि । हिरण्यको ब्रूते—मित्र क्व गन्तव्यम् । तथा चोक्तम् ।

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
माऽसमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥ १०३ ॥

वायसो ब्रूते-अस्ति सुनिरूपितं स्थानम् । हिरण्यकोऽवदत्—किं तत् । वायसो ब्रूते-अस्ति दण्डकारण्ये कर्पूरगौराभिधानं सरः । तत्र चिरकालोपार्जितः प्रियसुहृन्मे मन्थराभिधानः कच्छपो धार्मिकः प्रतिवसति । यतः ।

परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।
धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥ १०४ ॥

स च भोजनविशेषैर्मां संवर्धयिष्यति । हिरण्यकोऽप्याह—तत्किमत्रावस्थाय मया कर्तव्यम् । यतः ।

यस्मिन्देशे न संमानो न वृत्तिर्न च बान्धवः ।
न च विद्यागमः कश्चित्तं देशं परिवर्जयेत् ॥ १०५ ॥

अपरं च । लोकयात्रा भयं लज्जा दाक्षिण्यं त्यागशीलता ।
पञ्च यत्र न विद्यन्ते न कुर्यात्तत्र संस्थितिम् ॥ १०६ ॥
तत्र मित्र न वस्तव्यं यत्र नास्ति चतुष्टयम् ।
ऋणदाता च वैद्यश्च श्रोत्रियः सजला नदी ॥ १०७ ॥

ततो मामपि तत्र नय । अथ वायसस्तत्र तेन मित्रेण सह विचित्रकथालापैः सुखेन तस्य सरसः समीपं ययौ । ततो मन्थरो दूरादवलोक्य लघुपतनकस्य यथोचितमातिथ्यं विधाय मूषिकस्यातिथिसत्कारं चकार । यतः ।

बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।
तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥ १०८ ॥

सुकृतिनां न तु दुर्जनानाम् । तेषां एव गुणग्रहणसामर्थ्यात् । चेतसः प्रभवति चेतसि मुदं जनयितुं शक्नोति तथा इत्या० । अचापल्यं समीक्ष्यकारिता । सौहार्दं—शोभनं हृदयं यस्य असौ सुहृत् तस्य भावः । शाठ्येनोपहतमाक्रान्तं चेतो यस्य । चलतीति—सर्वथा विचार्य कर्मणि प्रवर्तते । परं स्थानमसमीक्ष्य सम्यगनिरूप्येत्यन्वयः । कच्छपः कूर्मः । वृत्तिर्जीविकासाधनमिति यावत् । श्रोत्रियः—छंदः अधीते वेत्ति वा श्रोत्रियः अधीतवेदः ब्राह्मणः । तदुक्तम् ' जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते । विद्यया याति विप्रत्वं त्रिभिः

वायसोऽवदत्–सखे मन्थर सविशेषपूजामस्मै विधेहि। यतोऽयं पुण्यकर्मणां धुरीणः कारुण्यरत्नाकरो हिरण्यकनामा मूषिकराजः। एतस्य गुणस्तुतिं जिह्वासहस्रद्वयेनापि सर्पराजो न कदाचित् कथयितुं समर्थः स्यात्। इत्युक्त्वा चित्रग्रीवोपाख्यानं वर्णितवान्। मन्थरः सादरं हिरण्यकं संपूज्याह–भद्र आत्मनो निर्जनवनागमनकारणमाख्या-तुमर्हसि। हिरण्यकोऽवदत्—कथयामि। श्रूयताम्।

॥ कथा ४ ॥

अस्ति चम्पकाभिधानायां नगर्यां परिव्राजकावसथः। तत्र चूडाकर्णो नाम परिव्राट् प्रतिवसति। स च भोजनावशिष्टभिक्षान्नसहितं भिक्षापात्रं नागदन्तकेऽवस्थाप्य स्वपिति। अहं च तदन्नमुत्प्लुत्य प्रत्यहं भक्षयामि। अनन्तरं तस्य प्रियसुहृद्वीणाकर्णो नाम परि-व्राजकः समायातः। तेन सह कथाप्रसङ्गावस्थितो मम त्रासार्थं जर्जरवंशखंडेन चूडाकर्णो भूमिमताडयत्। वीणाकर्ण उवाच—सखे किमिति मम कथाविरक्तोऽन्यासक्तो भवान्। चूडाकर्णेनोक्तम्—मित्र नाहं विरक्तः। किंतु पश्यायं मूषिको ममापकारी सदा पात्रस्थं भिक्षान्नमुत्प्लुत्य भक्षयति। वीणाकर्णो नागदन्तकं विलोक्याह—कथं मूषिकः स्वल्पबलोऽप्येतावद्दूरमुत्पतति। तदत्र केनापि कारणेन भवितव्यम्। तथा चोक्तम्—

अकस्माद्युवती वृद्धं केशेष्वाकृष्य चुम्बति।
पतिं निर्दयमालिङ्ग्य हेतुरत्र भविष्यति ॥ १०९ ॥

चूडाकर्णः पृच्छति—कथमेतत्। वीणाकर्णः कथयति—

॥ कथा ५ ॥

अस्ति गौडविषये कौशाम्बी नाम नगरी। तस्यां चन्दनदासनामा वणिग्महाधनो निवसति। तेन पश्चिमे वयसि वर्तमानेन कामाधिष्ठितचेतसा धनदर्पाल्लीलावती नाम वणिक्पुत्री परिणीता। सा च मकरकेतोर्विजयवैजयन्तीव यौवनवती बभूव। स च वृद्धपतिस्तस्याः संतोषाय नाभवत्। यतः।

शशिनीव हिमार्तानां घर्मार्तानां रवाविव।
मनो न रमते स्त्रीणां जराजीर्णेन्द्रिये पतौ ॥ ११० ॥

अन्यच्च। पलितेष्वपि दृष्टेषु पुंसः का नाम कामिता।
भैषज्यमिव मन्यन्ते यदन्यमनसः स्त्रियः ॥ १११ ॥

स च वृद्धपतिस्तस्यामतीवानुरागवान्। यतः।

धनाशा जीविताशा च गुर्वी प्राणभृतां सदा।
वृद्धस्य तरुणी भार्या प्राणेभ्योऽपि गरीयसी ॥ ११२ ॥
नोपभोक्तुं न च त्यक्तुं शक्नोति विषयाञ्जरी।
अस्थि निर्दशनः श्वेव जिह्वया लेढि केवलम् ॥ ११३ ॥

अथ सा लीलावती यौवनदर्पादतिक्रान्तकुलमर्यादा केनापि वणिक्पुत्रेण सहानुरागवती बभूव। यतः।

श्रोत्रिय उच्यते। धुरीणः–धुरं वहति अर्हतीति वा। अग्र्यः–श्रेष्ठः। आवसथः–आयतनम्। नागदन्तः–भारयष्टिर्भित्यादौ निहितः हस्तिदन्तः काष्ठविशेषो वा। निर्दयं दृढम्। कामेन अधिष्ठितं चेतः यस्य तेन। मकरकेतोः कामस्य। विजयस्य वैजयन्तीविजयपताका। हिमेन–शीतेनार्तानां पीडितानां। पतौ–अपप्रयोग आर्षो वा पत्यौ इत्येव साधुः! पलितेषु दृष्टेषु पलितं जरसा शौक्ल्यं इत्यमरः। जरया शुक्लीकृतेषु केशेषु। भैषज्यमौषधमिव उद्वेगजनकत्वात्। अति०–अतिक्रान्ता कुलमर्यादा कुलस्थितिः यया।

स्वातन्त्र्यं पितृमन्दिरे निवसतिर्यात्रोत्सवे संगति-
गोष्ठीपूरुषसंनिधावनियमो वासो विदेशे तथा ।
संसर्गः सह पुंश्चलीभिरसकृद् वृत्तेर्निजायाः क्षतिः
पत्युर्वार्धकमीर्षितं प्रवसनं नाशस्य हेतुः स्त्रियाः ॥ ११४ ॥

अपरं च । पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नश्चान्यगृहे वासो नारीणां दूषणानि षट् ॥ ११५ ॥
सुरूपं पुरुषं दृष्ट्वा भ्रातरं यदि वा सुतम् ।
० ० ० ० ० ॥ ११६ ॥

किं च । स्थानं नास्ति क्षणं नास्ति नास्ति प्रार्थयिता नरः ॥
तेन नारद नारीणां सतीत्वमुपजायते ॥ ११७ ॥

स्त्रियो हि चपला नित्यं देवानामपि विश्रुतम् ।
ताश्चापि रक्षिता येषां ते नराः सुखभागिनः ॥ ११८ ॥

न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते ।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥ ११९ ॥

अपरं च । घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
तस्माद् घृतं च वह्निं च नैकत्र स्थापयेद् बुधः ॥ १२० ॥
न लज्जा न विनीतत्वं न दाक्षिण्यं न भीरुता ।
प्रार्थनाभाव एवैकः सतीत्वे कारणं स्त्रियाः ॥ १२१ ॥
पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
रक्षन्ति स्थाविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥ १२२ ॥

एकदा सा लीलावती रत्नावलीकिरणकर्बुरे पर्यङ्के तेन वणिक्पुत्रेण सह विश्रम्भालापैः सुखासीना तमलक्षितोपस्थितं पतिमवलोक्य सहसोत्थाय केशेष्वाकृष्य गाढमालिङ्ग्य चुम्बितवती । तेनावसरेण जारश्च पलायितः । उक्तं च ।

उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः ।
स्वभावेनैव तच्छास्त्रं स्त्रीबुद्धौ सुप्रतिष्ठितम् ॥ १२३ ॥

तदालिङ्गनमवलोक्य समीपवर्तिनी कुट्टन्यचिन्तयत्—अकस्मादियमेनमुपगूढवती इति । ततस्तया कुट्टन्या तत्कारणं परिज्ञाय सा लीलावती गुप्तेन दण्डिता । अतोऽहं ब्रवीमि—अकस्मायुवती वृद्धम् इत्यादि ॥ मूषिकबलोपस्तम्भेन केनापि कारणेनात्र भवितव्यम् । क्षणं विचिन्त्य परिव्राजकेनोक्तम्—कारणं चात्र धनबाहुल्यमेव भविष्यति । यतः ।

धनवान्बलवाँल्लोके सर्वः सर्वत्र सर्वदा ।
प्रभुत्वं धनमूलं हि राज्ञामप्युपजायते ॥ १२४ ॥

स्वातन्त्र्यं–निरवग्रहत्वम् । निवसतिः चिरकालिका इति शेषः । संगतिःपरपुरुषाणामिति शेषः । गोष्ठीपुरुषसन्निधौ–सभ्यानां सान्निधौ । अनियमः अनियन्त्रितः । पुंश्चलीभिः–कुलटाभिः । असकृत् अनेकवारम् । वृत्तेः–उचिताचारस्य । क्षतिः भ्रंशः । ईर्षितं ईर्ष्या । प्रवसनं पत्युर्दूरदेशावस्थानम् । क्षणं–अवसरः । रक्षिता येषां–यैः । पिता रक्षति इत्या०–म. स्मृ. अ. ९, श्लो. ३. रत्नावली०–रत्नानां आवली तस्याः किरणाः तैः कर्बुरे चित्रिते । उपगूढवती–आलिंगितवती । गुप्तेन दण्डेन इति शेषः । कुट्टन्या तद्गोप्यं रक्षितव्यं इति किंचिद् द्रव्यदानं तस्या आवश्यकं बभूवेति भावः । बलोपस्तम्भकेन बलोपचयकारणेन ।

ततः खनित्रमादाय तेन विवरं खनित्वा चिरसंचितं मम धनं गृहीतम् । ततः प्रभृति निजशक्तिहीनः सत्त्वोत्साहरहितः स्वाहारमप्युत्पादयितुमक्षमः सत्रासं मन्दं मन्दमुपसर्पंश्चूडाकर्णेनाहमवलोकितः । ततस्तेनोक्तम्—

धनेन बलवाँल्लोके धनाद्भवति पण्डितः ।
पश्यैनं मूषिकं पापं स्वजातिसमतां गतम् ॥ १२५ ॥

किं च । अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः ।
क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ १२६ ॥

अपरं च । यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः
यस्यार्थाः स पुमाँल्लोके यस्यार्थाः स हि पण्डितः ॥ १२७ ॥

अन्यच्च । अपुत्रस्य गृहं शून्यं सन्मित्ररहितस्य च ।
मूर्खस्य च दिशः शून्याः सर्वशून्या दरिद्रता ॥ १२८ ॥

अपरं च । तानीन्द्रियाण्यविकलानि तदेव नाम
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः स एव
अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ १२९ ॥

एतत्सर्वमाकर्ण्य मयालोचितम्—ममात्रावस्थानमयुक्तमिदानीम् । यच्चान्यस्मा एतद्वृत्तान्तकथनं तदप्यनुचितम् । यतः ।

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
वञ्चनं चापमानं च मतिमान्न प्रकाशयेत् ॥ १३० ॥

अपि च । आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
तपो दानापानं च नव गोप्यानि यत्नतः ॥ १३१ ॥

तथा चोक्तम् । अत्यन्तविमुखे दैवे व्यर्थे यत्ने च पौरुषे ।
मनस्विनो दरिद्रस्य वनादन्यत्कुतः सुखम् ॥ १३२ ॥

अन्यच्च । मनस्वी म्रियते कामं कार्पण्यं न तु गच्छति ।
अपि निर्वाणमायाति नानलो याति शीतताम् ॥ १३३ ॥

किं च । कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः ।
सर्वेषां मूर्ध्नि वा तिष्ठेद्विशीर्येत वनेऽथवा ॥ १३४ ॥ ॥

यच्चात्रैव याच्ञया जीवनं तदतीव गर्हितम् । यतः ।

वरं विभवहीनेन प्राणैः संतर्पितोऽनलः ।
नोपचारपरिभ्रष्टः कृपणः प्रार्थितो जनः ॥ १३५ ॥

दारिद्र्याद्ध्रियमेति ह्रीपरिगतः सत्त्वात्परिभ्रश्यते
निःसत्त्वः परिभूयते परिभवान्निर्वेदमापद्यते ।
निर्विण्णः शुचमेति शोकनिहतो बुद्ध्या परित्यज्यते ।
निर्बुद्धिः क्षयमेत्यहो निधनता सर्वापदामास्पदम् ॥ १३६ ॥

किं च । वरं मौनं कार्यं न च वचनमुक्तं यदनृतं
वरं क्लैब्यं पुंसां न च परकलत्राभिगमनम् ।

सत्त्वं चोत्साहश्च ताभ्यां रहितः । अल्पा मेधा यस्यासौ अल्पमेधाः तस्य । कुसरितः–कुत्सिताः सरितः अल्पतोया नद्यः । आयुः आयुःप्रमाणम् । तपः चरितं तपः । विभवहीनेन दरिद्रेण । उपचारपरिभ्रष्टःअदक्षिणः इत्यर्थः । ह्रियंलज्जाम् । परिभूयतेतिरस्क्रियते । बुद्ध्या–विवेकधिया ।

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१. अर्थेन बलवान्सर्वो ह्यर्थाद्भवति पण्डितः । इ० पा० । २. मनस्तदेव इ० पा०

वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-
वरं भिक्षाशित्वं न च परधनास्वादनसुखम्॥ १३७॥
वरं शून्या शाला न च खलु वरं दुष्टवृषभो
वरं वेश्या पत्नी न पुनरविनीता कुलवधूः।
वरं वासोऽरण्ये न पुनरविवेकाधिपपुरे
वरं प्राणत्यागो न पुनरधमानामुपगमः॥ १३८॥

अपि च। सेवेव मानमखिलं ज्योत्स्नेव तमो जरेव लावण्यम्।
हरिहरकथेव दुरितं गुणशतमप्यर्थिता हरति॥ १३९॥

इति विमृश्य तत्किमहं परपिण्डेनात्मानं पोषयामि। कष्टं भो। तदपि द्वितीयं मृत्युद्वारम्।

पल्लवग्राहि पाण्डित्यं क्रयक्रीतं च मैथुनम्।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः॥ १४०॥
रोगी चिरप्रवासी परान्नभोजी परावसथशायी।
यज्जीवति तन्मरणं यन्मरणं सोऽस्य विश्रामः॥ १४१॥

इत्यालोच्यापि लोभात्पुनरप्यर्थं ग्रहीतुं ग्रहमकरवम्। तथा चोक्तम्।

लोभेन बुद्धिश्चलति लोभो जनयते तृषाम्।
तृषार्तो दुःखमाप्नोति परत्रेह च मानवः॥ १४२॥

ततोऽहं मन्दं मन्दमुपसर्पंस्तेन वीणाकर्णेन जर्जरवंशखण्डेन ताडितोऽचिन्तयम्—लुब्धो ह्यसंतुष्टो नियतमात्मद्रोही भवति। तथा च।

सर्वाः संपत्तयस्तस्य संतुष्टं यस्य मानसम्।
उपानद्गूढपादस्य ननु चर्मावृतेव भूः॥ १४३॥

अपरं च। संतोषामृततृप्तानां यत्सुखं शान्तचेतसाम्।
कुतस्तद्धनलुब्धानामितश्चेतश्च धावताम्॥ १४४॥

किं च। तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम्।
येनाशाः पृष्ठतः कृत्वा नैराश्यमवलम्बितम्॥ १४५॥

अपि च। असेवितेश्वरद्वारमदृष्टविरहव्यथम्।
अनुक्तक्लीबवचनं धन्यं कस्यापि जीवनम्॥ १४६॥

यतः। न योजनशतं दूरं बाध्यमानस्य तृष्णया।
संतुष्टस्य करप्राप्तेऽप्यर्थे भवति नादरः॥ १४७॥

तदत्रावस्थोचितकार्यपरिच्छेदः श्रेयान्।

को धर्मो भूतदया किं सौख्यमरोगिता जगति जन्तोः।
कः स्नेहः सद्भावः किं पाण्डित्यं परिच्छेदः॥ १४८॥

पिशुनः खलः। भिक्षाशित्वं भैक्ष्येण वृत्तिः। अर्थिता याच्ञा। पल्लवग्राहि पल्लवं ग्रहीतुं शीलमस्य अल्पं, अनर्थकं वा। जर्जरः जीर्णं श्चासौ वंशखण्डश्च तेन। उपान०—उपानद्भ्यां गूढौ पादौ यस्य। असेविते०—असेवितानि ईश्वराणां द्वाराणि यस्मिन्। अवस्थो०—अवस्थायाः उचितं कार्यं तस्य परिच्छेदः निश्चयः। अपरिच्छेदकर्तृणाम्—न परिच्छेदस्य कर्तारः अपरिच्छेदकर्तारस्तेषाम्। उपस्थितायामापदि इतिकर्तव्यतामनिश्चित्य वर्तमाना-

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१ एतत्स्थाने—धनलुब्धो ह्यसंतुष्टोऽनियतात्माऽजितेन्द्रियः। सर्वा एवापदस्तस्य यस्य तृप्तं न मानसम्। इति पद्यं क्वचित्।

तथा च। परिच्छेदो हि पाण्डित्यं यदापन्ना विपत्तयः।
अपरिच्छेदकर्तॄणां विपदः स्युः पदे पदे ॥ १४९ ॥

तथाहि। त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्।
ग्रामं जनपदस्यार्थे स्वात्मार्थे पृथिवीं त्यजेत् ॥ १५० ॥

अपरं च। पानीयं वा निरायासं स्वाद्वन्नं वा भयोत्तरम्।
विचार्य खलु पश्यामि तत्सुखं यत्र निर्वृतिः ॥ १५१ ॥

इत्यालोच्याहं निर्जनवनमागतः। यतः।

वरं वनं व्याघ्रगजेन्द्रसेवितं
द्रुमालयं पक्कफलाम्बुभोजनम्।
तृणानि शय्या परिधानवल्कलं
न बन्धुमध्ये धनहीनजीवनम् ॥ १५२ ॥

ततोऽस्मत्पुण्योदयादनेन मित्रेणाहं स्नेहानुवृत्त्यानुगृहीतः। अधुना च पुण्यपरम्परया भवदाश्रयः स्वर्ग एव मया प्राप्तः। यतः—

संसारविषवृक्षस्य द्वे एवं रसवत्फले।
काव्यामृतरसास्वादः संगमः सुजनैः सह ॥ १५३ ॥

मन्थर उवाच।

अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनं
आयुष्यं जललोलबिन्दुचपलं फेनोपमं जीवितम्।
धर्मं यो न करोति निन्दितमतिः स्वर्गार्गलोद्घाटनं
पश्चात्तापयुतो जरापरिगतः शोकाग्निना दह्यते ॥ १५४ ॥

नाम्। त्यजेत्—अखिलकुलनाशे समुत्पन्ने एकं त्यक्त्वा कुलरक्षणं कर्तव्यमिति भावः। एवमग्रे। आत्मार्थे—आत्मसंरक्षणार्थे। तथा च श्रुतिः 'आत्मानं सततं गोपायीत' इति। स्वात्मार्थे इति पाठे स्वस्य आत्मा शरीरं तदर्थे। यदाह कालिदासः 'शरीरमाद्यं खलु धर्मसाधनम्' इति। अतस्तद्रक्षणायावश्यं यत्नो विधेय इत्यर्थः। पृथिवीं त्यजेत्—पृथिवीव्ययेनापि स्वसंरक्षणं कर्तव्यमिति भावः। पानीयं केवलं जलम्। निरायासं सुखलभ्यम्। भयोत्तरम्—भयं उत्तरं यस्मिन् भयानुगतम्। सुखं सुखकरम्। द्रुमालयं द्रुम एव आलयः यस्मिन् (वने)। पक्क०—पक्कानि फलानि अम्बु च भोजनं यस्मिन्। तृणानि इ०—यत्र तृणान्येव शय्या वल्कलमेव परिधानं तादृग्वनं वरम्। पादरजोपमाः पादरजेण उपमा येषाम्। अत्र रजशब्दोऽकारान्तः पुल्लिंगः। पादरजो यथा पादासक्तः भूत्वा तत्क्षणमेव पतति तद्वदर्था अपि अस्थिराः तुच्छा एवेत्यर्थः। गिरिनदीवेगोपमं अतिशीघ्रगामि। जललोल०—जलस्य यः लोलः बिन्दुस्तद्वच्चपलं अतीवास्थायि। फेनोपमम् फेनेन जलकफेन उपमा यस्य क्षणभङ्गुरम्। अत्र समानार्थः श्लोकांशः भर्तृहरेः—आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीः। अर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूराः॥ इ०। निन्दितमतिः मननशालिनी बुद्धिः मतिः। निन्दिता मतिः तस्या अनुपयुज्यमानत्वात् यस्य। स्वर्गार्गलो०—अत्र स्वर्गशब्देन स्वर्गद्वारं लक्ष्यते तस्य अर्गला बन्धनकाष्ठं तस्य

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१ द्वे फले अमृतोपमे। इ० पाठान्तरम्

युष्माभिरतिसंचयः कृतः । तस्यायं दोषः । शृणु ।

उपार्जितानां वित्तानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परिवाह इवाम्भसाम् ॥ १५५ ॥

अन्यच्च । यदधोऽधः क्षितौ वित्तं निचखान मितंपचः ।
तदधोनिलयं गन्तुं चक्रे पन्थानमग्रतः ॥ १५६ ॥

अन्यच्च । निजसौख्यं निरुन्धानो यो धनार्जनमिच्छति ।
परार्थभारवाहीव क्लेशस्यैव हि भाजनम् ॥ १५७ ॥

अपरं च । दानोपभोगहीनेन धनेन धनिनो यदि ।
भवामः किं न तेनैव धनेन धनिनो वयम् ॥ १५८ ॥

अन्यच्च । असंभोगेन सामान्यं कृपणस्य धनं परैः ।
अस्येदमिति संबन्धो हानौ दुःखेन गम्यते ॥ १५९ ॥

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।
वित्तं त्यागनियुक्तं दुर्लभमेतच्चतुष्टयं लोके ॥ १६० ॥

उक्तं च । कर्तव्यः संचयो नित्यं कर्तव्यो नातिसंचयः ।
पश्य संचयशीलोऽसौ धनुषा जम्बुको हतः ॥ १६१ ॥

तावाहतुः—कथमेतत् । मन्थरः कथयति—

॥ कथा ६ ॥

अस्ति कल्याणकटकवास्तव्यो भैरवो नाम व्याधः । स चैकदा मृगमन्विष्यन्विन्ध्याटवीं गतः । तेन तत्र व्यापादितं मृगमादाय गच्छता घोराकृतिः शूकरो दृष्टः । ततस्तेन व्याधेन मृगं भूमौ निधाय शूकरः शरेणाहतः । शूकरेणापि घनघोरगर्जनं कृत्वा स व्याधो मुष्कदेशे हतः संछिन्नद्रुम इव भूमौ निपपात । यतः ।

जलमग्निर्विषं शस्त्रं क्षुद्व्याधिः पतनं गिरेः ।
निमित्तं किंचिदासाद्य देही प्राणैर्विमुच्यते ॥ १६२ ॥

अथ तयोः पादास्फालनेन सर्पोऽपि मृतः । अथानन्तरं दीर्घरावो नाम जम्बुकः परिभ्रमन्नाहारार्थी तान्मृतान्मृगव्याधसर्पशूकरानपश्यत् । अचिन्तयच्च—अहो अद्य महद्भोज्यं मे समुपस्थितम् । अथवा ।

अचिन्तितानि दुःखानि यथैवायान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥ १६३ ॥

उद्घाटनं । जरापरिगतःजरयाभिभूतः सन् । तडागोदर० तडागस्य उदरे संस्था येषां तेषाम् । ‘ पूरोत्पीडे तडागस्य परीवाहः प्रतिक्रिया । ’ इति उत्तररामचरिते भवभूतिः । आत्मनो द्रव्यं भूमिसात्कर्तुमिच्छन् यां गर्तां कृपणः खनति सा एव तेन तस्याधोगमनार्थं मार्गः क्रियते इति भावः । परा०—परार्थं भारं वोढुं शीलमस्य । असंभोगेन—असंभोगाद्धेतोः । गम्यते ज्ञायते । यद्वा सम्बन्धः दुःखेन गम्यते युक्तः भवति इत्यर्थः । त्यागनियुक्तम्—त्यागे नियुक्तम् । कल्याण०—वसतीति वास्तव्यः कल्याणकटके वास्तव्यः कल्याणकटकवास्तव्यः । अत्र कटकशब्दः प्रान्तवाची । घन०—घनानामिव घोरगर्जनम् । पादास्फालनेन पादाघातेन, पादावमर्दनेन वा । दैवमत्रा०—सुखदुःखादिदाने सर्वत्र दैवमेव

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१ अस्मात् श्लोकात्परं ‘ धनं वा पुरुषो ब्रह्मन् पुरुषं धनमेव वा । अवश्यमेकं त्यजति तस्मात् किं धनतृष्णया ॥ इति एकस्मिन्मुद्रितपुस्तके । धनेन किं यो न ददाति नाश्नुते बलेन किं यश्च रिपून्न बाधते । श्रुतेन किं यो न च धर्ममाचरेत्किमात्मना यो न जितेन्द्रियो भवेत् ॥ इति अन्यस्मिन् पद्यं उपलभ्यते । २ पापबुद्धिर्लुब्धो—मृगयातिलुब्धः भ्राम्यन् इ० पा०

तद्भवतु । एषां मांसैर्मासत्रयं मे सुखेन गमिष्यति ।

मासमेकं नरो याति द्वौ मासौ मृगशूकरौ ।
अहिरेकं दिनं याति अद्य भक्ष्यो धनुर्गुणः ॥ १६४ ॥

ततः प्रथमबुभुक्षायामिदं निःस्वादु कोदण्डलग्नं स्नायुबन्धनं खादामि । इत्युक्त्वा तथाकृते सति छिन्ने स्नायुबन्धन उत्पतितेन धनुषा हृदि निर्भिन्नः स दीर्घरावः पञ्चत्वं गतः । अतोऽहं ब्रवीमि–कर्तव्यः संचयो नित्यम् इत्यादि । तथा च ।

यद्ददाति यदश्नाति तदेव धनिनो धनम् ।
अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ॥ १६५ ॥

किं च । यद्ददासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने ।
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥ १६६ ॥

यातु । किमिदानीमतिक्रान्तो[2]पवर्णनेन । यतः ।

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्स्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥ १६७ ॥

तत्सखे सर्वदा त्वया सोत्साहेन भवितव्यम् । यतः ।

शास्त्राण्यधीत्यापि भवन्ति मूर्खा यस्तु क्रियावान्पुरुषः स विद्वान् ।
सु[3]चिन्तितं चौषधमातुराणां न नाममात्रेण करोत्यरोगम् ॥ १६८ ॥

[4]अन्यच्च । न स्वल्पमप्यध्यवसायभीरोः करोति विज्ञानविधिर्गुणं हि ।
अन्धस्य किं हस्ततलस्थितोऽपि प्रकाशयत्यर्थमिह प्रदीपः ॥ १६९ ॥

तदत्र सखे दशाविशेषे शान्तिः करणीया । एतदप्यतिकष्टं त्वया न मन्तव्यम् । यतः

राजा कुलवधूर्विप्रा मन्त्रिणश्च पयोधराः ।
स्थानभ्रष्टा न शोभन्ते दन्ताः केशा नखा नराः ॥ १७० ॥
इति विज्ञाय मतिमान्स्वस्थानं न परित्यजेत् ।

कापुरुषवचनमेतत् । यतः ।

स्थानमुत्सृज्य गच्छन्ति सिंहाः सत्पुरुषा गजाः ।
तत्रैव निधनं यान्ति काकाः कापुरुषा मृगाः ॥ १७१ ॥
को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा
यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।
यद्दंष्ट्रानखलाङ्गुलप्रहरणः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तृष्णां छिनत्यात्मनः ॥ १७२ ॥

प्रभवति । न मुह्यन्ति–मोहं न प्राप्नुवन्ति । किंकर्तव्यतामूढा न भवन्तीत्यर्थः । क्रियावान्–य आत्मनः शास्त्रज्ञानं क्रियया व्यनक्ति स एव परमार्थतो विद्वान् इत्यर्थः । आतुरः–रुग्णः । नाममात्रेण पानं विनेत्यर्थः । अध्यवसायभीरोः–अध्यवसायः 'उत्साहोध्यवसायः स्यात्' इत्यमरः । उत्साहपूर्वको यत्नः इत्यर्थः । तस्माद्भीरोः । विज्ञानविधिः विशिष्टज्ञानकरणं । केवलं ज्ञानसंपादनं इति यावत् । अर्थं वस्तु । मनस्विनः प्रशस्तं मनः अस्यास्तीति मनस्वी । 'अस्मायामेधास्रजो विनिः' इति मतुबर्थे विनिः । दंष्ट्रा०–दंष्ट्रे च नखाश्च लाङ्गुलं च दंष्ट्रानखलाङ्गुलं प्रहरणं यस्य । हत०–द्वाभ्यां पिबतीति द्विपः । द्विपेष्विन्द्रः

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१ मासमेकं समधिकं यावज्जीवनं मे भविष्यति । तदत्र प्रथमबुभुक्षायामित्या० पा० २ अतिक्रान्तोपालम्भेन इ० पा० । ३ सुचिन्त्यमप्यौ० । ४ इयं पंक्तिर्नास्ति क्वचित् ।

अपरं च । निपानमिव मण्डूकाः सरः पूर्णमिवाण्डजाः ।
सोद्योगं नरमायान्ति विवशाः सर्वसंपदः ॥ १७३ ॥

अन्यच्च । सुखमापतितं सेव्यं दुःखमापतितं तथा ।
चक्रवत्परिवर्तन्ते दुःखानि च सुखानि च ॥ १७४ ॥

अन्यच्च । उत्साहसंपन्नमदीर्घसूत्रं क्रियाविधिज्ञं व्यसनेष्वसक्तं ।
शूरं कृतज्ञं दृढसौहृदं च लक्ष्मीः स्वयं याति निवासहेतोः ॥ १७५ ॥

विशेषतश्च । विनाप्यर्थैर्वीरः स्पृशति बहुमानोन्नतिपदं
समायुक्तोऽप्यर्थैः परिभवपदं याति कृपणः ।
स्वभावादुद्भूतां गुणसमुदयावाप्तिविषयां
द्युतिं सैंहीं किं श्वा धृतकनकमालोऽपि लभते ॥ १७६ ॥

धनवानिति हि मदस्ते किं गतविभवो विषादमुपयासि
करनिहतकन्दुकसमाः पातोत्पाता मनुष्याणाम् ॥ १७७ ॥

अपरं च । अभ्रच्छाया खलप्रीतिर्नवसस्यानि योषितः ।
किंचित्कालोपभोग्यानि यौवनानि धनानि च ॥ १७८ ॥

वृत्त्यर्थं नातिचेष्टेत सा हि धात्रैव निर्मिता ।
गर्भादुत्पतिते जन्तौ मातुः प्रस्रवतः स्तनौ ॥ १७९ ॥

अपि च सखे ।
येन शुक्लीकृता हंसाः शुकाश्च हरितीकृताः ।
मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥ १८० ॥

अपरं च । सतां रहस्यं शृणु मित्र ।
जनयन्त्यर्जने दुःखं तापयन्ति विपत्तिषु ।
मोहयन्ति च संपत्तौ कथमर्थाः सुखावहाः ॥ १८१ ॥

अपरं च । धर्मार्थं यस्य वित्तेहा वरं तस्य निरीहता ।
प्रक्षालनाद्धि पङ्कस्य दूरादस्पर्शनं वरम् ॥ १८२ ॥

यतः । यथा ह्यामिषमाकाशे[2] पक्षिभिः श्वापदैर्भुवि ।
भक्ष्यते सलिले नक्रैस्तथा सर्वत्र वित्तवान् ॥ १८३ ॥
राजतः सलिलादग्नेश्चोरतः स्वजनादपि ।
भयमर्थवतां नित्यं मृत्योः प्राणभृतामिव ॥ १८४ ॥

इव द्विपेन्द्रः। हतः यः द्विपेन्द्रः तस्य रुधिरैः। निपानं कूपतडागादि। विवशाः परतन्त्राः। क्रियाविधिज्ञं क्रिया च विधिः शास्त्राज्ञा च क्रियाविधी तौ जानीते इति तम्। स्पृशति–लभते इत्यर्थः। परिभवपदं याति–अवज्ञायते, तिरस्क्रियते। स्वभावादुद्भूतां निसर्गप्राप्ताम्। गुण०–गुणानां शौर्यादीनां समुदयः तस्य अवाप्तिः तस्या विषयां स्थानभूताम्। सैंहीं सिंहस्य इयं ताम्। वृत्त्यर्थं—जीविकालाभार्थम्। वित्तेहा द्रव्यतृष्णा। निरीहता तृष्णाभावः। प्रक्षालना०–एतद्वाक्यं न्यायत्वेनोदाह्रियते 'पंकप्रक्षालनन्यायः' इति संज्ञायते च। तस्यार्थः निन्दितकरणात्तदकरणं वरमिति। नक्रैः–(स्वस्थानात्) न क्रामतीति नक्रः। 'नभ्राड्'–इत्यादिना नञः प्रकृतिभावः। नक्रैः इति पदं सर्वेषां जलजन्तूनामुपलक्षणम्। वित्तवान् भक्ष्यते इति पूरणीयं। सर्वे वित्तवन्त-

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१ प्रवणाः इ० पा०। २ यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि। आकाशे पक्षिभिश्चैव॥ इ०पा०।

तथा हि । जन्मनि क्लेशबहुले किं नु दुःखमतः परम् ।
इच्छासंपद्यतो नास्ति यच्चेच्छा न निवर्तते ॥ १८५ ॥

अन्यच्च भ्रातः शृणु ।

धनं तावदसुलभं लब्धं कृच्छ्रेण रक्ष्यते ।
लब्धनाशो यथा मृत्युस्तस्मादेतन्न चिन्तयेत् ॥ १८६ ॥

तृष्णां[1] चेह परित्यज्य को दरिद्रः क ईश्वरः ।
तस्याश्चेत्प्रसरो दत्तो दास्यं च शिरसि स्थितम् ॥ १८७ ॥

अपरं च । यद्यदेव हि वाञ्छेत ततो वाञ्छानुवर्तते ।
प्राप्तः एवार्थतः सोऽर्थो यतो वाञ्छा निवर्तते ॥ १८८ ॥

किं बहुना । मम पक्षपातेन मयैव सहात्र कालो नीयताम् । यतः ।

आमरणान्ताः प्रणयाः कोपास्तत्क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम् ॥ १८९ ॥[2]

इति श्रुत्वा लघुपतनको ब्रूते—धन्योऽसि मन्थर सर्वदा श्लाघ्यगुणोऽसि । यतः ।

सन्त एव सतां नित्यमापदुद्धरणक्षमाः ।
गजानां पङ्कमग्नानां गजा एव धुरंधराः ॥ १९० ॥

श्लाघ्यः स एको भुवि मानवानां स उत्तमः सत्पुरुषः[3] स धन्यः ॥
यस्यार्थिनो वा शरणागता वा नाशाभिभङ्गाद्विमुखाः प्रयान्ति ॥ १९१ ॥

तदेवं ते स्वेच्छाहारविहारं कुर्वाणाः संतुष्टाः सुखं निवसन्ति ।

अथ कदाचिच्चित्राङ्गनामा मृगः केनापि त्रासितस्तत्रागत्य मिलितः । ततः तत्पश्चादायान्तं भयहेतुमालोक्य मन्थरो जलं प्रविष्टः । मूषिकश्च विवरं गतः । काकोऽप्युड्डीय वृक्षाग्रमारूढः । ततो लघुपतनकेन सुदूरं निरूप्य भयहेतुर्न कोऽप्यायातीत्यालोचितम् । पश्चात्तद्वचनादागत्य पुनः सर्वे मिलित्वा तत्रैवोपविष्टाः । मन्थरेणोक्तम्—भद्रम् । मृग स्वागतम् । स्वेच्छयोदकाद्याहारोऽनुभूयताम् । अत्रावस्थानेन वनमिदं सनाथीक्रियताम् । चित्राङ्गो ब्रूते—लुब्धकत्रासितोऽहं भवतां शरणमागतः । भवद्भिः सह सख्यमिच्छामि । हिरण्यकोऽवदत्—मित्र तत्तावदस्माभिः सहायत्नेन निष्पन्नमेव भवतः । यतः ।

औरसं कृतसंबन्धं तथा वंशक्रमागतम् ।
रक्षितं व्यसनेभ्यश्च मित्रं ज्ञेयं चतुर्विधम् ॥ १९२ ॥

तदत्र भवता स्वगृहनिर्विशेषं स्थीयताम् । तच्छ्रुत्वा मृगः सानन्दो भूत्वा स्वेच्छाहारं कृत्वा पानीयं पीत्वा जलासन्नतरुच्छायायामुपविष्टः । अथ मन्थरेणोक्तम्—सखे मृग एतस्मिन्निर्जने वने केन त्रासितोऽसि । कदाचित्किं व्याधाः संचरन्ति । मृगेणोक्तम् ।

मुपजीवन्तीत्यर्थः । सलिलात् जलात् । इच्छासम्पत् यावती इच्छा तावती सम्पत् । प्रसरः—अवकाशः । पक्षपातेन—स्नेहानुवृत्त्येत्यर्थः । परित्यागाः दानानि । 'त्यागो दाने च वर्जने' इति मेदिनी । निःसङ्गाः—फलापेक्षारहिताः । 'दातव्यमिति यद्दानं दीयतेऽनुपकारिणे' इति भगवदुक्तत्वात् । धुरंधराः धुरं धारयन्तीति । गजोद्धरणभारं निर्वोढुं क्षमाः इत्यर्थः । यस्यार्थिनः—अत्र कालिदासः—क्षुद्रेपि नूनं शरणं प्रपन्ने ममत्वमुच्चैः शिरसां सतीव । भयहेतुम्—भयस्य हेतुं कारणं व्याधादिकम् । औरसम् उरसा निर्मितम् । यथा भ्रात्रादि । स्वगृहनिर्विशेषं स्वगृहात् निर्गतः विशेषः यस्मिन्कर्मणि तद्यथा तथा ।

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१ तृष्णया चेत्परित्यक्तः इ०पा० । २ न भवन्त्यमहात्मनाम् ॥ इ०पा० । ३ सत्पुरुषव्रतश्च इ०पा० ।

अस्ति कलिङ्गविषये रुक्माङ्गदो नाम नरपतिः। स च दिग्विजयव्यापारक्रमेणागत्य चन्द्रभागानदीतीरे समावासितकटको वर्तते। प्रातश्च तेनात्रागत्य कर्पूरसरःसमीपे भवितव्यमिति व्याधानां मुखात्किंवदन्ती श्रूयते। तदत्रापि प्रातरवस्थानं भयहेतुकमित्यालोच्य यथावसरकार्यमारभ्यताम्। तच्छ्रुत्वा कूर्मः सभयमाह—जलाशयान्तरं गच्छामि। काकमृगावप्युक्तवन्तौ—एवमस्तु। ततो हिरण्यको विहस्याह—जलाशयान्तरे प्राप्ते मन्थरस्य कुशलम्। स्थले गच्छतः कः प्रतीकारः। यतः

> अम्भांसि जलजन्तूनां दुर्गं दुर्गनिवासिनाम्।
> स्वभूमिः श्वापदादीनां राज्ञां मन्त्री परं बलम्॥ १९३॥

सखे लघुपतनक अनेनोपदेशेन तथा भवितव्यम्।

> स्वयं वीक्ष्य यथा बध्वाः पीडितं कुचकुड्मलम्।
> वणिक्पुत्रोऽभवद्दुःखी त्वं तथैव भविष्यसि॥ १९४॥

त ऊचुः—कथमेतत्। हिरण्यकः कथयति—

॥ कथा ७॥

अस्ति कान्यकुब्जविषये वरिसेनो नाम राजा। तेन वीरपुरनाम्नि नगरे तुङ्गबलो नाम राजपुत्रो भोगपतिः कृतः। स च महाधनस्तरुण एकदा स्वनगरे भ्राम्यन्नतिप्रौढयौवनां लावण्यवतीं नाम वणिक्पुत्रवधूमालोकयामास। ततः स्वहर्म्यं गत्वा स्मराकुलमतिस्तस्याः कृते दूतीं प्रेषितवान्। यतः।

> सन्मार्गे तावदास्ते प्रभवति पुरुषस्तावदेवेन्द्रियाणां
> लज्जां तावद्विधत्ते विनयमपि समालम्बते तावदेव।
> भ्रूचापाकृष्टमुक्ताः श्रवणपथगता नीलपक्ष्माण एते
> यावल्लीलावतीनां न हृदि धृतिमुषो दृष्टिबाणाः पतन्ति॥ १९५॥

सा पि लावण्यवती तदवलोकनक्षणात्प्रभृति स्मरशरप्रहारजर्जरितहृदया तदेकचित्ताभवत्। तथा ह्युक्तम्—

> असत्यं साहसं माया मात्सर्यं चातिलुब्धता।
> निर्गुणत्वमशौचत्वं स्त्रीणां दोषाः स्वभावजाः॥ १९६॥

विषये देशे। समावासितकटकः—समावासितं कटकं सेना येन सः। किंवदन्ती—जनश्रुतिः। 'कोपि वादः' किंवदन्ती (उ. सू. ३. १२८ पा. ७. १. ३.) यद्वा 'किंवदन्ती' इति आख्यायमाना। अनुकरणशब्दादाख्यानण्यन्तात् इत्याद्यमरटीकाकृत्। यथावसरकार्यम्—अवसरमनतिक्रम्य वर्तते यथावसरं कालोचितं कार्यम्। जलाशयान्तरम्—अन्यो जलाशयः जलाशयान्तरम्। नित्यसमासः। भोगपतिः—प्रान्ताधिपतिः, देशविभागस्य शासिता। प्रभवति इन्द्रियाणां—इन्द्रियाणि वशीकर्तुं शक्नोति। भ्रूचाप०—भ्रूरेव चापः भ्रूचापः। आदौ आकृष्टाः पश्चान्मुक्ताः आकृष्टमुक्ताः। भ्रूचापादाकृष्टमुक्ताः भ्रूचापेन आकृष्टाः मुक्ताश्चेति वा। श्रवण०—श्रवणस्य पन्थाः श्रवणपथः तं गताः। नील०—नीलपुंखवन्तः। धृतिमुषः—धृतिं मुष्णन्तीति। दृष्टिबाणाः—दृष्टय एव बाणाः। स्मरेति—स्मरस्य शरास्तेषां प्रहारास्तैर्जर्जरितं हृदयं यस्याः। तदेकचित्ता—स एव एकः तदेकः तस्मिन् स वा चित्तं चित्ते वा यस्याः। तेन सह एकं चित्तं यस्याः सा इति वा। माया—कपटाचरणम्। निर्गुणत्वं—गुणनिरासः। अशौचत्वं—नास्ति शौचं पावित्र्यं यस्याः सा अशौचा तस्याः भावः

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१ को विधिः। इ. पा.। २ स्वभूपश्च पदातीनां राज्ञामुक्तं बलं बलम्। इ. पा.।

अथ दूतीवचनं श्रुत्वा लावण्यवत्युवाच—अहं पतिव्रता कथमेतस्मिन्नधर्मे पतिलङ्घने प्रवर्ते । यतः ।

सा भार्या या गृहे दक्षा सा भार्या या प्रजावती ।
सा भार्या या पतिप्राणा सा भार्या या पतिव्रता ॥ १९७ ॥

न सा भार्येति वक्तव्या यस्यां भर्ता न तुष्यति ।
तुष्टे भर्तरि नारीणां संतुष्टाः सर्वदेवताः ॥ १९८ ॥

ततो यद्यदादिशति मे प्राणेश्वरस्तदेवाहमविचारितं करोमि । दूत्योक्तम्–सत्यमेतत् । लावण्यवत्युवाच—ध्रुवं सत्यमेतत् । ततो दूतिकया गत्वा तत्तत्सर्वं तुङ्गबलस्याग्रे निवेदितं । तच्छ्रुत्वा तुङ्गबलोऽब्रवीत्—स्वामिनानीय समर्पयितव्येति कथमेतच्छक्यम् । कुट्टन्याह—उपायः क्रियताम् । तथा चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।
शृगालेन हतो हस्ती गच्छता पङ्कवर्त्मना ॥ १९९ ॥

राजपुत्रः पृच्छति—कथमेतत् । सा कथयति—

॥ कथा ८ ॥

अस्ति ब्रह्मारण्ये कर्पूरतिलको नाम हस्ती । तमवलोक्य सर्वे शृगालाश्चिन्तयन्ति स्म–यद्ययं केनाप्युपायेन म्रियते तदास्माकमेतद्देहेन मासचतुष्टयस्य स्वेच्छया भोजनं भविष्यति । तत्रैकेन वृद्धशृगालेन प्रतिज्ञातम्—मया बुद्धिप्रभावादस्य मरणं साधयितव्यम् । अनन्तरं स वञ्चकः कर्पूरतिलकसमीपं गत्वा साष्टांगपातं प्रणम्योवाच—देव दृष्टिप्रसादं कुरु । हस्ती ब्रूते—कस्त्वम् । कुतः समायातः । सोऽवदत्–जम्बुकोऽहम् । सर्ववनवासिभिः पशुभिर्मिलित्वा भवत्सकाशं प्रस्थापितः । यद्विना राज्ञावस्थातुं न युक्तं तदत्राटवीराज्येऽभिषेक्तुं भवान्सर्वस्वामिगुणोपेतो निरूपितः । यतः ।

यः कुलाभिजनाचारैरतिशुद्धः प्रतापवान् ।
धार्मिको नीतिकुशलः स स्वामी युज्यते भुवि ॥ २०० ॥

अपरं च । राजानं प्रथमं विन्देत्ततो भार्यां ततो धनम् ।
राजन्यसति लोकेऽस्मिन्कुतो भार्या कुतो धनम् ॥ २०१ ॥

अन्यच्च । पर्जन्य इव भूतानामाधारः पृथिवीपतिः ।
विकलेऽपि हि पर्जन्ये जीव्यते न तु भूपतौ ॥ २०२ ॥

किं च । नियतविषयवर्ती प्रायशो दण्डयोगा-
ज्जगति परवशेऽस्मिन्दुर्लभः साधुवृत्तः ।

अशौचत्वम् । गृहे गृहकर्मणि । प्रजावती प्रशस्तापत्यवती । पतिप्राणा—पतिरेव प्राणाः यस्याः सा । म. भा. आ. प. २४. ४० । स्वेच्छया यथेच्छम् । साष्टाङ्गपातं प्रणम्य–जानुभ्यां च तथा पद्भ्यामुरसा शिरसा धिया । शिरसा वचसा दृष्ट्या प्रणामोष्टाङ्ग ईरितः ॥ कुलेति०–कुलं च अभिजनश्च आचारश्च तैः । विकले असति । नियत०–परवशे अस्मिन् जगति पुरुषः प्रायशः दण्डयोगात् नियतविषयवर्ती नियतः विषयः नियतविषयः तस्मिन् वर्तते सः । स्वकर्मकारी अत्याचारमकुर्वन् (दृश्यते) । अथवा (यः कश्चित्) नियतविषयवर्ती (दृश्यते स) प्रायः दण्डयोगात् (तथा दृश्यते) साधुवृत्तः (तु) दुर्लभः ।

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१ अग्निसाक्षिकमर्यादो भर्ता हि शरणं स्त्रियाः । इ. पा. ।

कृशमपि विकलं वा व्याधितं वाऽधनं वा
पतिमपि कुलनारी दण्डभीत्याभ्युपैति ॥ २०३ ॥

तद्यथा लग्नवेला न विचलति तथा कृत्वा सत्वरमागम्यतां देवेन। इत्युक्त्वोत्थाय चलितः। ततोऽसौ राज्यलोभाकृष्टः कर्पूरतिलकः शृगालवर्त्मना धावन्महापङ्के निमग्नः। ततस्तेन हस्तिनोक्तम्—सखे शृगाल किमधुना विधेयम्। पङ्के निपतितोऽहं म्रिये। परावृत्य पश्य। शृगालेन विहस्योक्तम्—देव मम पुच्छकावलम्बनं कृत्वोत्तिष्ठ। यन्मद्विधस्य वचसि त्वया प्रत्ययः कृतस्तदनुभूयतामशरणं दुःखम्। तथा चोक्तम्—

यदि सत्सङ्गनिरतो भविष्यसि भविष्यासि।
तथाऽसज्जनगोष्ठीषु पतिष्यसि पतिष्यसि ॥ २०४ ॥

ततो महापङ्के निमग्नो हस्ती शृगालैर्भक्षितः। अतोऽहं ब्रवीमि—उपायेन हि यच्छक्यम् इत्यादि ॥ ततः कुट्टन्युपदेशेन तं चारुदत्तनामानं वणिक्पुत्रं स राजपुत्रः सेवकं चकार। ततोऽसौ तेन सर्वविश्वासकार्येषु नियोजितः।

एकदा तेन राजपुत्रेण स्नातानुलिप्तेन कनकरत्नालंकारधारिणा प्रोक्तम्—अद्यारभ्य मासमेकं मया गौरीव्रतं कर्तव्यम्। तदत्र प्रतिरात्रमेकां कुलीनां युवतीमानीय समर्पय। सा मया यथोचितेन विधिना पूजयितव्या। ततः स चारुदत्तस्तथाविधां नवयुवतीमानीय समर्पयति। पश्चात्प्रच्छन्नः सन्किमयं करोतीति निरूपयति। स च तुङ्गबलस्तां युवतीमस्पृशन्नेव दूराद्वस्त्रालंकारगन्धचन्दनैः संपूज्य रक्षकं दत्वा प्रस्थापयाति। अथ वणिक्पुत्रेण तद्दृष्ट्वोपजातविश्वासेन लोभाकृष्टमनसा स्ववधूर्लावण्यवती समानीय समर्पिता। स च तुङ्गबलस्तां हृदयप्रियां लावण्यवतीं विज्ञाय ससंभ्रममुत्थाय निर्भरमालिङ्ग्य निमीलिताक्षः पर्यङ्के तया सह विललास। तदवलोक्य वणिक्पुत्रश्चित्रलिखित इवेतिकर्तव्यतामूढः परं विषादमुपगतः। अतोऽहं ब्रवीमि—स्वयं वीक्ष्य इत्यादि ॥ तथा त्वयापि भवितव्यम् इति।

तद्धितवचनमवधीर्य महता भयेन विमुग्ध इव तं जलाशयमुत्सृज्य मन्थरश्चलितः। तेऽपि हिरण्यकादयः स्नेहादनिष्टं शङ्कमाना मन्थरमनुगच्छन्ति। ततः स्थले गच्छन्केनापि व्याधेन काननं पर्यटता मन्थरः प्राप्तः। प्राप्य च तं गृहीत्वोत्थाप्य धनुषि बद्ध्वा भ्रमक्लेशात्क्षुत्पिपासाकुलः स्वगृहाभिमुखश्चलितः। अथ मृगवायसमूषिकाः परं विषादं गच्छन्तस्तमनुजग्मुः। ततो हिरण्यको विलपति—

एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं पारमिवार्णवस्य।
तावद् द्वितीयं समुपस्थितं मे छिद्रेष्वनर्था बहुलीभवन्ति ॥ २०५ ॥

विकलं विकलाङ्गमित्यर्थः। अपिः सर्वत्र योज्यः विकलमपि पतिं कुलनारी अपि इत्यन्वयः। मालिनीवृत्तम्। तल्लक्षणम्—ननमयययुतेयं मालिनी भोगिलोकैः। लग्नवेला शुभराशेरुदयवेला सुमुहूर्तः। 'राशीनामुदयो लग्नम्' इत्यमरः। अशरणं नास्ति शरणं यस्य। अप्रतीकारं इति यावत्। यदि सत्सङ्गनिरतः भविष्यसि तर्हि भविष्यसि आयत्यां सुखेन वत्स्यसि। यदि असज्जनमेलके पतिष्यसि तर्हि पतिष्यसि तव पातः ध्रुवं भविष्यति। 'यदा सत्संगरहितः' इति पाठे यदा यदा सज्जनसंगतिं हास्यसि तदा तदा शठानां हस्ते पतिष्यसि इत्यर्थः। तद्धित०—तत् हिरण्यकोक्तं हितं कल्याणोदर्कं इत्यर्थः। विमुग्धः कर्तव्यमूढः। अर्णवः—अर्णांसि अस्य सन्ति। छिद्रेष्विति—आपदापदनुबन्धिनीति भावः।

स्वाभाविकं तु यन्मित्रं भाग्येनैवाभिजायते ।
तदकृत्रिमसौहार्दमापत्स्वपि न मुञ्चति ॥ २०६ ॥

न मातरि न दारेषु न सोदर्ये न चात्मजे ।
विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे ॥ २०७ ॥

इति मुहुर्विचिन्त्य—अहो दुर्दैवम् । यतः ।

स्वकर्मसंतानविचेष्टितानि कालान्तरावर्तिशुभाशुभानि ।
इहैव दृष्टानि मयैव तानि जन्मान्तराणीव दशान्तराणि ॥ २०८ ॥

अथवेत्थमेवैतत् । कायः संनिहितापायः संपदः पदमापदाम् ।
समागमाः सापगमाः सर्वमुत्पादि भङ्गुरम् ॥ २०९ ॥

पुनर्विमृश्याह—शोकारातिभयत्राणं प्रीतिविश्रम्भभाजनम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥ २१० ॥

किं च । मित्रं प्रीतिरसायनं नयनयोरानन्दनं चेतसः
पात्रं यत्सुखदुःखयोः सह भवेन्मित्रेण तद्दुर्लभम् ।
ये चान्ये सुहृदः समृद्धिसमये द्रव्याभिलाषाकुला-
स्ते सर्वत्र मिलन्ति तत्त्वनिकषग्रावा तु तेषां विपत् ॥ २११ ॥

इति बहु विलप्य हिरण्यकश्चित्राङ्गलघुपतनकावाह—यावदयं व्याधो वनान्न निःसरति तावन्मन्थरं मोचयितुं यत्नः क्रियताम् । तावूचतुः—सत्वरं कार्यमुच्यताम् । हिरण्यको ब्रूते—चित्राङ्गो जलसमीपं गत्वा मृतमिवात्मानं दर्शयतु । काकश्च तस्योपरि स्थित्वा चञ्च्वा किमपि विलिखतु । नूनमनेन लुब्धकेन तत्र कच्छपं परित्यज्य मृगमांसार्थिना सत्वरं गन्तव्यम् । ततोऽहं मन्थरस्य बन्धनं छेत्स्यामि । संनिहिते

अकृत्रिमसौहार्दम् कार्येण निर्वर्तितं कृत्रिमं । न कृत्रिमं अकृत्रिमं सहजं सौहार्दं यस्य । स्वकर्मेति–स्वस्य कर्मणां संतानं अविरतः प्रवाहः । स्वफलभोगदानाय प्रवृत्ता कर्मसंततिरिति यावत् । तस्य विचेष्टितानि विलसितानि कालान्तरावर्तिशुभाशुभानि कालान्तरेषु आवर्तितुं शीलं येषां तानि कालान्तरावर्तीनि च तानि शुभानि अशुभानि च । यानि दशान्तराणि अन्याः दशाः दशान्तराणि । तानि इहैव जन्मनि मयैव प्रस्तुतशरीरावच्छिन्नेन इत्यर्थः । जन्मान्तराणीव दृष्टानि उपभुक्तानि । संनिहितापायः संनिहिताः अपाया यस्य । सापगमाः अपगमेन विरहेण सहिताः । उत्पादि–उत्पन्नं वस्तुजातम् । शोकाराति०–शोक एवारातिः तस्माद्भयं तस्मात्त्रायते तत् । प्रीतिविश्रम्भ०–प्रीतिः हर्षः विश्रम्भः च तयोः भाजनं आस्पदम् । अक्षरद्वयम् अक्षरयोर्द्वयं यस्य तद् इति रत्नविशेषणम् । मित्रमिति–यद् मित्रं नयनयोः प्रीतिरसायनं प्रीतेः रसायनमिव रसायनम् । वीर्यवद्रसायनं यथाऽमोघफलं तथेदमपि मित्ररसायनं आत्मनः आह्लादजननकार्यात्कदापि न व्यभिचरतीति भावः । चेतसः आनन्दनं हृदयानन्दनकारि । यच्च आत्मनः मित्रेण सह सुखदुःखयोः पात्रं भवेत् । आपदि सुखे च समक्रियमित्यर्थः । तद् दुर्लभं सहसा न लभ्यते इत्यर्थः । ये चान्ये अन्यादृशाः पुरुषाः द्रव्याभिलाषाकुलाः सन्तः समृद्धिसमये न तु आपदि सुहृदः भवन्तीति शेषः ते सर्वत्र मिलन्ति सौकर्येण लभ्यन्ते । तेषां तत्त्वस्य निकषग्रावा कषपट्टिका विपदेव । विपद्येव ते सुहृदो वा दुर्हृदो वेति स्वरूपतः प्रतीयन्ते । कार्यं यत्कर्तुमुचितं तत् ।

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१ स्वभावजं, भाग्येनैव हि भाग्यैरेव प्रजा० । इ० पा० । २ शोकार्तिभयसंत्राणं । इ० पा० ।

लुब्धके भवद्भ्यां पलायितव्यम् । चित्राङ्गलघुपतनकाभ्यां शीघ्रं गत्वा तथानुष्ठिते सति स व्याधः श्रान्तः पानीयं पीत्वा तरोरधस्तादुपविष्टस्तथाविधं मृगमपश्यत् । ततः कर्तरिकामादाय प्रहृष्टमना मृगान्तिकं चलितः । तत्रान्तरे हिरण्यकेनागत्य मन्थरस्य बन्धनं छिन्नम् । स कूर्मः सत्वरं जलाशयं प्रविवेश । स मृग आसन्नं तं व्याधं विलोक्योत्थाय पलायितः । प्रत्यावृत्य लुब्धको यावत्तरुतलमायाति तावत्कूर्ममपश्यन्नचिन्तयत्–उचितमेवैतन्ममासमीक्ष्यकारिणः । यतः ।

यो ध्रुवाणि परित्यज्य अध्रुवाणि निषेवते ।
ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥ २१२ ॥

ततोऽसौ स्वकर्मवशान्निराशः कटकं प्रविष्टः । मन्थरादयश्च सर्वे विमुक्तापदः स्वस्थानं गत्वा यथासुखमास्थिताः ॥

अथ राजपुत्रैः सानन्दमुक्तम्--सर्वं श्रुतवन्तः सुखिनो वयम् । सिद्धं नः समीहितम् । विष्णुशर्मोवाच--एतावता भवतामभिलषितं संपन्नम् । अपरमपीदमस्तु-

मित्रं प्राप्नुत सज्जना जनपदैर्लक्ष्मीः समालम्ब्यतां
भूपालाः परिपालयन्तु वसुधां शश्वत्स्वधर्मे स्थिताः ।
आस्तां मानसतुष्टये सुकृतिनां नीतिर्नवोढेव वः
कल्याणं कुरुतां जनस्य भगवांश्चन्द्रार्धचूडामणिः ॥ २१३ ॥

॥ सुहृद्भेदः ॥

अथ राजपुत्रा ऊचुः--आर्य मित्रलाभः श्रुतस्तावदस्माभिः । इदानीं सुहृद्भेदं श्रोतुमिच्छामः । विष्णुशर्मोवाच--सुहृद्भेदं तावच्छृणुत यस्यायमाद्यः श्लोकः--

वर्धमानो महास्नेहो मृगेन्द्रवृषयोर्वने ।
पिशुनेनातिलुब्धेन जम्बुकेन विनाशितः [3] ॥ १ ॥

राजपुत्रैरुक्तम्--कथमेतत् । विष्णुशर्मा कथयति--

अस्ति दक्षिणापथे सुवर्णवती नाम नगरी । तत्र वर्धमानो नाम वणिग्निवसति । तस्य प्रचुरे [4] ऽपि वित्तेऽपरान्बन्धूनतिसमृद्धानवलोक्य पुनरर्थवृद्धिः करणीयेति मतिर्बभूव । यतः ।

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ॥ २ ॥

असमीक्ष्यकारिणः अविचार्य कर्म कुर्वतः । अविमृश्यकारिणः जाल्मस्य । जाल्मोऽसमीक्ष्यकारी स्यात् इत्यमरः । कटकं–सेनानिवेशम् । शश्वत्स्वधर्मे स्थिताः कदापि प्रजापालनरूपस्वधर्मान्न व्यभिचरन्तः । सुकृतिनां वः । नवोढेव अचिरपरिणीता वधूरिव । एतेन तस्या राजपुत्रैरचिरपरिग्रहः सूचितः । स्त्रीत्वं च ध्वनितम् । मित्रं इत्यादि भरतवाक्यं काव्योपसंहारं दर्शयति । तदुक्तम् ‘ वरदानस्य उक्तिर्या सा काव्य उपसंहृतिः । ’ इति । इति हितोपदेशे मित्रलाभो नाम प्रथमः कथासंग्रहः समाप्तः ।

सुहृद्भेदः—सुहृदोः भेदः । शेषं मित्रलाभवत् । पिशुनेन—खलेन सुहृद्भेदकरेण इति यावत् । पिशुनो दुर्जनः खलः इत्यमरः । दक्षिणापथे—दक्षिणदेशे । अधोधः इति—उच्च-

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१ अथ राजपुत्रैः सानन्दचेतोभिः सर्वं तच्छ्रुतमुक्तं च । सर्वे ते सुखिनः सम्पन्नास्तस्मात्सिद्धं नः समीहितम् । इ० पा० । २ सा । ३ निपातितः । इ० पा० । ४ प्रभूते इ० पा० ।

अपरं च । ब्रह्महापि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥ ३ ॥
अन्यच्च । अव्यवसायिनमलसं दैवपरं साहसाच्च परिहीणम् ।
प्रमदेव हि वृद्धपतिं नेच्छत्युपगूहितुं लक्ष्मीः ॥ ४ ॥
किं च । आलस्यं स्त्रीसेवा सरोगता जन्मभूमिवात्सल्यम् ।
संतोषो भीरुत्वं षड् व्याघाता महत्त्वस्य ॥ ५ ॥
यतः । संपदा सुस्थितंमन्यो भवति स्वल्पयापि यः ।
कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य ताम् ॥ ६ ॥
अपरं च । निरुत्साहं निरानन्दं निर्वीर्यमरिनन्दनम् ।
मा स्म सीमन्तिनी काचिज्जनयेत्पुत्रमीदृशम् ॥ ७ ॥
तथा चोक्तम् । अलब्धं चैव लिप्सेत लब्धं रक्षेदवेक्षया ।
रक्षितं वर्धयेत्सम्यग्वृद्धं तीर्थेषु निक्षिपेत् ॥ ८ ॥

यतो[1]ऽलब्धमनिच्छतोऽनुद्योगादर्थाप्राप्तिरेव । लब्धस्याप्यरक्षितस्य निधेरपि स्वयं विनाशः । अपि च । अवर्धमानश्चार्थः काले स्वल्पव्ययोऽप्यञ्जनवत्क्षयमेति । अनुपभुज्यमानश्च निष्प्रयोजन एव सः । तथा चोक्तम्—

धनेन किं यो न ददाति नाश्नुते
बलेन किं यश्च रिपून्न बाधते ॥
श्रुतेन किं यो न च धर्ममाचरे-
त्किमात्मना यो न जितेन्द्रियो भवेत् ॥ ९ ॥

पदस्थमपि आत्मानं लघुमेव मन्यमानस्य कस्य महिमा न उपचीयत वर्धते । सर्वस्यापि मानस्य कस्य महिमा न उपचीयत वर्धते । सर्वस्यापि उपचीयत एव । किंतु लघुपदभागपि य आत्मानं उच्चपदस्थं मन्यते स दरिद्र एव भवति । अयं भावः—प्रभूतधनोऽपि य आत्मानमल्पधनं मन्यते सोधिकद्रव्यप्राप्तये यत्नं विदधाति धनाढ्यश्च भवति । एवं तस्य महिमा उपचीयते । यः कश्चित्पुनः स्वल्पधनोपि आत्मानं विपुलधनं मन्यते सोर्थप्राप्तये न व्यवस्यति आत्मानं तथा दर्शयितुं प्रयतमानश्च ऋणादिनाऽकिंचनतां याति । एवं तस्य महिमाऽपक्षीयते । तदुक्तम् कालिदासेन ‘ रिक्तः सर्वो भवति हि लघुः पूर्णता गौरवाय । ’ इति मेघदूते । अयमर्थः पुरस्तात् ‘ संपदा सुस्थितंमन्यः ’ इत्यत्र ग्रन्थकृतैव स्फुटीकृतः । शशिनः वंशस्य इति शेषः । अव्यवसायिनम्—व्यवसायः अस्यास्तीति व्यवसायी न व्यवसायी अव्यवसायी तं अनुद्योगिनम् । अथवा ताच्छील्ये णिनिः । दैवपरं—दैवं परं यस्य दैवावलम्बिनमित्यर्थः । प्रमदा प्रकृष्टो मदोऽस्या अस्तीति तरुणी । उपगूहितुं आलिंगितुम् । व्याघाताः—विघ्नाः प्रतिबन्धाः । सीमन्तिनी—सीमन्तः केशवेशः अस्या अस्ति इति । लिप्सेत—लब्धुं इच्छेत् । अवेक्षया व्ययापव्ययादौ सम्यक्पर्यालोचनेन । तीर्थेषु पात्रेषु । तीर्थं शास्त्राध्वरक्षेत्रोपायनारीरजःसु च । अवतारर्षिजुष्टाम्बुपात्रोपाध्यायमन्त्रिषु । इति मेदिनी । अर्थयोगात्—अर्थस्य योगात् विद्यमानधनसाधनात् । यः अलब्धं इच्छति स तत्प्राप्त्यर्थं विद्यमानधनेन व्यवसायं कुरुते अधिकं धनं लभते चेति । पाठान्तरस्यार्थः । अञ्जनवत्—अञ्जनं यथा स्वल्पमपि उपयुज्यमानं व्ययमेति तथा । धनेन—तस्य

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१ अलब्धमिच्छतोर्थयोगादर्थस्य प्राप्तिरेव इ. पा. ।

अन्यच्च । अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम् ॥
अवन्ध्यं दिवसं कुर्याद्दानाध्ययनकर्मसु ॥ १० ॥

यतः । जलबिन्दुनिपातेन क्रमशः पूर्यते घटः ।
स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥ ११ ॥

दानोपभोगरहिता दिवसा यस्य यान्ति वै ।
स कर्मकारभस्त्रेव श्वसन्नपि न जीवति ॥ १२ ॥

इति संचिन्त्य नन्दकसंजीवकनामानौ वृषभौ धुरि नियोज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा वाणिज्येन गतः काश्मीरं प्रति ।

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ॥ १३ ॥

अथ गच्छतस्तस्य सुदुर्गनाम्नि महारण्ये संजीवको भग्नजानुर्निपतितः । तमालोक्य वर्धमानोऽचिन्तयत्—

करोतु नाम नीतिज्ञो व्यवसायमितस्ततः ।
फलं पुनस्तदेवास्य यद्विधेर्मनसि स्थितम् ॥ १४ ॥

किं तु । विस्मयः सर्वथा हेयः प्रत्यूहः सर्वकर्मणाम् ।
तस्माद्विस्मयमुत्सृज्य साध्ये सिद्धिर्विधीयताम् ॥ १५ ॥

इति संचिन्त्य संजीवकं तत्र परित्यज्य वर्धमानः पुनः स्वयं धर्मपुरं नाम नगरं गत्वा महाकायमन्यं वृषभमेकं समानीय धुरि नियोज्य चलितः । ततः संजीवकोऽपि कथं कथमपि खुरत्रये भारं कृत्वोत्थितः । यतः ।

निमग्नस्य पयोराशौ पर्वतात्पतितस्य च ।
तक्षकेणापि दष्टस्य आयुर्मर्माणि रक्षति ॥ १६ ॥

नाकाले म्रियते जन्तुर्विद्धः शरशतैरपि ।
कुशाग्रेणापि संस्पृष्टः प्राप्तकालो न जीवति ॥ १७ ॥

अरक्षितं तिष्ठति दैवरक्षितं
सुरक्षितं दैवहतं विनश्यति ।
जीवत्यनाथोपि वने विसर्जितः ।
कृतप्रयत्नोऽपि गृहे न जीवति ॥ १८ ॥

ततो दिनेषु गच्छत्सु संजीवकः स्वेच्छाहारविहारं कृत्वारण्यं भ्राम्यन्हृष्टपुष्टाङ्गो बलवन्ननाद । तस्मिन्वने पिङ्गलकनामा सिंहः स्वभुजोपार्जितराज्यसुखमनुभवन्निवसति । तथा चोक्तम्—

नाभिषेको न संस्कारः सिंहस्य क्रियते मृगैः ।
विक्रमार्जितराज्यस्य स्वयमेव मृगेन्द्रता ॥ १९ ॥

इति सर्वत्राध्याहार्यम् । अवन्ध्यं सफलम् । दानाध्ययनकर्मसु—दानं च अध्ययनं च कर्म व्यवसायश्च तेषु । तैः इति यावत् । तृतीयार्थे सप्तमी । यद्वा एतेषां मध्ये एकेन अवन्ध्यं दिवसं कुर्यात् । कर्मकारभस्त्रा कर्मकारः लोहकारादिस्तस्य भस्त्रा दृतिः चर्मप्रसेविका । ‘ भस्त्रा चर्मप्रसेविका ’ इत्यमरः । वाणिज्येन—वाणिज्यं कर्तुम् । हेतौ तृतीया । विधेः—दैवस्य । विस्मयः चित्तस्य पर्याकुलता । हेयस्त्यक्तव्यः । प्रत्यूहः—विघ्नः । कथं कथमपि महता प्रयासेन । आयुः दीर्घमायुः स्यात् चेत् । सति आयुषि मर्माभिघातः न भवति इति भावः । बलवत्—उच्चैः ।

स चैकदा पिपासाकुलितः पानीयं पातुं यमुनाकच्छमगच्छत् । तेन च तत्र सिंहेनाननुभूतपूर्वमकालघनगर्जितमिव संजीवकनर्दितमश्रावि । तच्छ्रुत्वा पानीयमपीत्वा सचकितः परिवृत्य स्वस्थानमागत्य किमिदमित्यालोचयंस्तूष्णीं स्थितः । स च तथाविधः करटकदमनकाभ्यामस्य मन्त्रिपुत्राभ्यां शृगालाभ्यां दृष्टः । तं तथाविधं दृष्ट्वा दमनकः करटकमाह—सखे करटक किमित्ययमुदकार्थी स्वामी पानीयमपीत्वा सचकितो मन्दं मन्दमवतिष्ठते । करटको ब्रूते—मित्र दमनक अस्मन्मतेनास्य सेवैव न क्रियते । यदि तथा भवति तर्हि किमनेन स्वामिचेष्टानिरूपणेनास्माकम् । यतोऽनेन राज्ञा विनापराधेन चिरमवधीरिताभ्यामावाभ्यां महद्दुःखमनुभूतम् ।

सेवया धनमिच्छद्भिः सेवकैः पश्य यत्कृतम् ।
स्वातन्त्र्यं यच्छरीरस्य मूढैस्तदपि हारितम् ॥ २० ॥

अपरं च । शीतवातातपक्लेशान्सहन्ते यान्पराश्रिताः
तदंशेनापि मेधावी तपस्तप्त्वा सुखी भवेत् ॥ २१ ॥

अन्यच्च । एतावज्जन्मसाफल्यं यदनायत्तवृत्तिता ।
ये पराधीनतां यातास्ते वै जीवन्ति के मृताः ॥ २२ ॥

अपरं च । एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनोऽर्थिभिः ॥ २३ ॥
अबुधैरर्थलाभाय पण्यस्त्रीभिरिव स्वयम् ।
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥ २४ ॥

किं च । या प्रकृत्यैव चपला निपतत्यशुचावपि ।
स्वामिनो बहु मन्यन्ते दृष्टिं तामपि सेवकाः ॥ २५ ॥

अपरं च । मौनान्मूर्खः प्रवचनपटुर्वातुलो जल्पको वा
क्षान्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः ।

पिपासा०—पातुमिच्छा पिपासा । पानेच्छा तया आकुलितः त्रस्तः । यमुनाकच्छम् यमुनायाः कच्छं तीरम् । अननुभूतपूर्वम्—पूर्वं अनुभूतं अनुभूतपूर्वं तन्न भवतीति । अस्मन्मतेन—आवयोर्मतानुसारेण । किमिति—आवयोः स्वामिकर्मणः निरूपणं कृत्वा को लाभः किं प्रयोजनं वा । सेवकै०—सेवकैः यत्कृतं तत्पश्य । किं तदित्याकांक्षायामाह—स्वातन्त्र्यमिति । सेवां कृत्वा धनार्जनं कर्तुमिच्छद्भिः स्वातन्त्र्यहानिरेव सम्पादिता न कोप्यन्योर्थः इति भावः । शीतेति—शीतं च वातश्च आतपश्च शीतवातातपं तस्मात् क्लेशाः तान् । पराश्रिताः परान् आश्रिताः सेवकाः । तदंशेन शीतवातातपक्लेशांशेन । मेधावी—सारासारविचारणाकुशलः । शीतवातादिक्लेशाः सोढव्याश्चेद्वरं ते सोढा मोक्षप्रापकतपोर्थमिति मत्वा तपश्चरणेन श्रेयो लब्ध्वा सुखी भवतीति भावः । सेवायामङ्गीकृतायां तु सदैव क्लेशसहनमावश्यकं । तपश्चरणे च यावत्सिद्धि । इति तदंशत्वम् । अनायत्तवृत्तिता—आयत्ता पराधीना वृत्तिः यस्य स आयत्तवृत्तिः स न भवतीति अनायत्तवृत्तिः तस्य भावः तत्ता स्वतन्त्रवृत्तित्वम् । ते वै इत्यादि ते वै जीवन्ति चेत् के मृताः । ते मृतप्राया एव इत्यर्थः । ते वै के जीवन्ति के मृताः सर्वे मृता एव इति वा योजनीयम् । समाचर—स्वीकुरु । आशाग्रहग्रस्तैः—आशा एव ग्रहः उपरागादिः तेन ग्रस्तैः । पण्यस्त्रीभिः—गणिकाभिः । परोपकरणीकृतः—परेषां उपकरणतां सेवानुगुणतां नीतः । साधनीकृत इति वा । मौनान्मूर्ख इति—सेवकः मौनं धारयति चेत् स मूर्ख इत्यभिधीयते । प्रवचनपटुर्वाक्पटुः स्याच्चेद्

धृष्टः पार्श्वे वसति नियतं दूरतश्चाप्रगल्भः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ २६ ॥

विशेषतश्च । प्रणमत्युन्नतिहेतोर्जीवितहेतोर्विमुञ्चति प्राणान् ।
दुःखीयति सुखहेतोः को मूढः सेवकादन्यः ॥ २७ ॥

दमनको ब्रूते—मित्र सर्वथा मनसापि नैतत्कर्तव्यम् । यतः ।
कथं नाम न सेव्यन्ते यत्नतः परमेश्वराः ।
अचिरेणैव ये तुष्टाः पूरयन्ति मनोरथान् ॥ २८ ॥

अन्यच्च पश्य । कुतः सेवाविहीनानां चामरोद्धूतसंपदः ।
उद्दण्डधवलच्छत्रं वाजिवारणवाहिनी ॥ २९ ॥

करटको ब्रूते—तथापि किमनेनास्माकं व्यापारेण । यतोऽव्यापारेषु व्यापारः सर्वथा परिहरणीयः । पश्य ।
अव्यापारेषु व्यापारं यो नरः कर्तुमिच्छति ।
स भूमौ निहतः शेते कीलोत्पाटीव वानरः ॥ ३० ॥

दमनकः पृच्छति—कथमेतत् । करटकः कथयति—

॥ कथा १ ॥

अस्ति मगधदेशे धर्मारण्यसंनिहितवसुधायां शुभदत्तनाम्ना कायस्थेन विहारः कर्तुमारब्धः । तत्र करपत्रदार्यमाणैकस्तम्भस्य कियद्दूरस्फाटितस्य काष्ठखण्डद्वय-मध्ये कीलकं निधाय सूत्रधारेण धृतम् । तत्र[1] बलवान्वानरयूथः क्रीडन्नागतः । एको वानरः कालप्रेरित[2] इव तं कीलकं हस्ताभ्यां धृत्वोपविष्टः । तत्र तस्य मुष्कद्वयं लम्बमानं काष्ठखण्डद्वयाभ्यन्तरे प्रविष्टम् । अनन्तरं स च सहजचपलतया महता प्रयत्नेन तं कीलकमाकृष्टवान् । आकृष्टे च कीलके चूर्णिताण्डद्वयः पञ्चत्वं गतः । अतोऽहं ब्रवीमि—अव्यापारेषु व्यापारम् इत्यादि । दमनको ब्रूते-तथापि स्वामि-चेष्टानिरूपणं सेवकेनावश्यं करणीयम् । करटको ब्रूते--सर्वस्मिन्नधिकारे य एव नियुक्तः प्रधानमन्त्री स करोतु । यतोऽनुजीविना पराधिकारचर्चा सर्वथा न कर्तव्या । पश्य ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।
स विषीदति चीत्काराद्गर्दभस्ताडितो यथा ॥ ३१ ॥

दमनकः पृच्छति—कथमेतत् । करटको ब्रूते—

वातुलः वाताविष्टो वा जल्पकः वाचालो वेति गृह्यते । अभिजातः कुलीनः । अप्रगल्भः भीरुः । प्रणमति इ०—उन्नतिं उच्चैः पदमिच्छन्तः प्रणमन्ति सा प्रणतिरेव उच्चत्वविघातिनी । जीविकार्थे कदाचित्प्राणैरपि वियुज्यन्ते । सुखं लिप्सन्तः क्लेशभाजो भवन्तीत्यहो मौढ्यं सेवावृत्तीनामिति निष्कर्षः । परमेश्वराः नृपालाः । चामरोद्धूतसम्पदः चामराणि उद्धूतानि यासु तादृशः सम्पदः । उद्गतो दण्डो यस्य तादृशं धवलं छत्रं । वाजिनश्च वारणाश्च यस्यां तादृशी वाहिनी चमूः । सेवकसमुदायो वा । कीलोत्पाटी–कीलं उत्पाटयतीति । विहारः मठः देवतायतनं वा । करपत्र०–करपत्रेण क्रकचेन दार्यमाणश्चासौ एकस्तम्भश्च तस्य । स्फाटितस्य–पाटितस्य कृत्तस्य । सूत्रधारेण—स्थपतिना त्वष्ट्रा । पञ्चत्वं गतः मृतः । पराधिकारचर्चा अन्याधिकारनिरूपणम् । अयं शब्दः ' अव्यापारेषु व्यापारः'

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१ तत्र वनवासी. २ कालदण्ड.

॥ कथा २ ॥

अस्ति वाराणस्यां कर्पूरपटको नाम रजकः । स चैकदाभिनववयस्कया वध्वा सह चिरं केलिं कृत्वा निर्भरमालिङ्ग्य प्रसुप्तः । तदनन्तरं तद्गृहद्रव्याणि हर्तुं चौरः प्रविष्टः । तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चोपविष्टोऽस्ति । अथ गर्दभः श्वानमाह—सखे भवतस्तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयासि । कुक्कुरो ब्रूते—भद्र मम नियोगस्य चर्चा त्वया न कर्तव्या । त्वमेव किं न जानासि यथा तस्याहर्निशं गृहरक्षां करोमि । यतोऽयं चिरान्निर्वृतो ममोपयोगं न जानाति । तेनाधुनापि ममाहारदाने मन्दादरः । यतो विना विधुरदर्शनं स्वामिन उपजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते—शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् ।

कुक्कुरो ब्रूते—शृणु तावत् ।

भृत्यान्संभाषयेद्यस्तु कार्यकाले स किंप्रभुः ॥ ३२ ॥

यतः । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।
पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥ ३३ ॥

ततो गर्दभः सकोपमाह—अरे दुष्टमते पापीयांस्त्वं यद्विपत्तौ स्वामिकार्योपेक्षां करोषि । भवतु तावत् । यथा स्वामी जागरिष्यति तन्मया कर्तव्यम् । यतः ।

पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् ।
स्वामिनं सर्वभावेन परलोकममायया ॥ ३४ ॥

इत्युक्त्वोच्चैश्चीत्कारशब्दं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राभङ्गकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतोऽहं ब्रवीमि–पराधिकारचर्चाम् इत्यादि । पश्य । पशूनामन्वेषणमेवास्मन्नियोगः । स्वनियोगचर्चा क्रियताम् । (विमृश्य ।) किं त्वद्य तया चर्चया न प्रयोजनम् । यत आवयोर्भक्षितशेषाहारः प्रचुरोऽस्ति । दमनकः सरोषमाह–कथमाहारार्थी भवान्केवलं राजानं सेवते । एतदयुक्तं तव । यतः ।

सुहृदामुपकारकारणाद् द्विषतामप्यपकारकारणात् ।
नृपसंश्रय इष्यते बुधैर्जठरं को न बिभर्ति केवलम् ॥ ३५ ॥
जीविते यस्य जीवन्ति विप्रा मित्राणि बान्धवाः ।
सफलं जीवितं तस्य आत्मार्थे को न जीवति ॥ ३६ ॥

अपि च । यस्मिञ्जीवति जीवन्ति बहवः स तु जीवति ।
काकोऽपि किं न कुरुते चञ्च्वा स्वोदरपूरणम् ॥ ३७ ॥

इत्यनेन समानार्थः । विषीदति विषादं खेदं प्राप्नोति । रजकः–निर्णेजकः । प्रसुप्तः–गाढनिद्रां गतः । नियोगस्य–अधिकारस्य । चर्चा–विचारणा । अहर्निशम्–अहनि च निशायां च अहर्निशं सदैव । विधुरदर्शनं–आपद्–संकट–दर्शनम् । बर्बर–नीच, दस्यो । कार्यकाले उपस्थिते कार्ये । स किं भृत्यः इति वा पदच्छेदः । स नैव भृत्य इत्यर्थः । एवं स किं सुहृद् स किं प्रभुरित्यत्र योज्यम् । भृतौ पोषणे । धर्मसेवने धर्माचरणे । प्रतिहस्तकः प्रतिनिधिः, प्रतिपुरुषः । एकस्य स्थाने अन्यः पुरुषः । पृष्ठतः इ०–सूर्यातपं पृष्ठे गृह्णीयात् । अमायया–अकपटाचरणेन वेदविहितमार्गानुसारेण । यद्वा ममत्वशून्यत्वेन, ऐहिकवस्तुषु आसक्तिं विहायेत्यर्थः । चीत्कारः–आरटनम् । खरनादः । उपकारकारणात्–सुहृदामुपरि

पश्य । पञ्चभिर्याति दासत्वं पुराणैः कोपि मानवः ।
कोपि लक्षैः कृती कोपि लक्षैरपि न लभ्यते ॥ ३८ ॥

अन्यच्च । मनुष्यजातौ तुल्यायां भृत्यत्वमतिगर्हितम् ।
प्रथमो यो न तत्रापि स किं जीवत्सु गण्यते ॥ ३९ ॥

तथा चोक्तम् । वाजिवारणलोहानां काष्ठपाषाणवाससाम् ।
नारीपुरुषतोयानामन्तरं महदन्तरम् ॥ ४० ॥

तथा हि । स्वल्पस्नायुवसावशेषमलिनं निर्मांसमप्यस्थिकं
श्वा लब्ध्वा परितोषमेति न तु तत्तस्य क्षुधाशान्तये ।
सिंहो जम्बुकमङ्कमागतमपि त्यक्त्वा निहन्ति द्विपं
सर्वः कृच्छ्रगतोपि वाञ्छति जनः सत्त्वानुरूपं फलम् ॥ ४१ ॥

अपरं च । सेव्यसेवकयोरन्तरं पश्य ।
लाङ्गूलचालनमधश्चरणावपातं
भूमौ निपत्य वदनोदरदर्शनं च ।
श्वा पिण्डदस्य कुरुते गजपुङ्गवस्तु
धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ ४२ ॥

किं च । यज्जीव्यते क्षणमपि प्रथितं मनुष्यै-
र्विज्ञानविक्रमयशोभिरभज्यमानम् ।
तन्नाम जीवितमिह प्रवदन्ति तज्ज्ञाः
काकोपि जीवति चिराय बलिं च भुङ्क्ते ॥ ४३ ॥

उपकारकरणसामर्थ्यं भवतीति हेतोः । पुराणैः—रजतनाणकविशेषैः । 'पुराणं षोडशपणम्' इति हैमः । चतसृभिः काकिणीभिः पणः भवति । षोडशभिः पणैः पुराणम् । वाजिवारण०—वाजी वाजिनः भिद्यते यथा भारवाही घोटकः सांयुगीनादश्ववरात् । वारणः हस्ती । लोहशब्दोत्र धातुसामान्ये लोहो लोहाद्यथा कालायसमपि लोहः सुवर्णमपि लोहः । एवमन्यत्र । स्वल्पेति-स्नायुरङ्गसप्रत्यङ्गसन्धिबन्धनातन्तुविशेषः । वसा मेदः तयोरवशेषः तेन मलिनम् । निर्मांसं—मांसहीनम् । अस्थिकं अस्थिशकलम् । क्षुधाशान्तये क्षुधानिवृत्त्यर्थम् । अङ्कमागतं—उत्सङ्गप्राप्तम् । त्यक्त्वा तुच्छत्वबुद्ध्या इत्यर्थः । कृच्छ्रगतः आपद्गतः । सत्त्वानुरूपं—सत्त्वं स्वभावः बलं वा । 'सत्त्वं गुणे पिशाचादौ बले द्रव्यस्वभावयोः' इति मेदिनी । तस्य अनुरूपं सदृशम् । लाङ्गूलेति—श्वा कुक्कुरः पिण्डदस्य भक्ष्यं ददतः पुरुषस्य पुरतः लाङ्गूलचालनं पुच्छविधूननं कुरुते । गजपुङ्गवः गजश्रेष्ठः । पुङ्गवादिशब्दास्तत्पुरुषोत्तरपदे श्रेष्ठार्थवाचका भवन्ति । तदुक्तममरसिंहेन—'स्युरुत्तरपदे व्याघ्रपुङ्गवर्षभकुञ्जराः । सिंहशार्दूलनागाद्याः पुंसि श्रेष्ठार्थगोचराः ॥' इति । धीरं—गम्भीरं यथा तथेति क्रियाविशेषणम् । चाटुशतैः प्रियवाक्शतैः प्रार्थितः । क्षुद्रः श्ववृत्तिमाश्रित्य मुखचालनादिकं करोति सर्वैरवज्ञायते च । महाजनस्तु गाम्भीर्येण पश्यन्प्रियवचनश्लाघितः भुङ्क्ते सर्वैराद्रियते च इति भावः । यदिति—यद् जीवितं विज्ञानं विशिष्टं ज्ञानम् आन्वीक्षिक्यादीनामिति यावत् । च विक्रमः पराक्रमश्च यशः कीर्तिश्च तैः अभज्यमानमवियुक्तं अत एव प्रथितं विख्यातं सत् क्षणमपि जीव्यते । इह अस्मिन् जगति । तज्ज्ञाः एतद्रहस्यं जानन्तः पण्डिता इत्यर्थः । तन्नाम जीवितं प्रवदन्ति । नाम प्राकाश्येऽभ्युपगमे वा । 'नाम कोपेऽभ्युपगमे विस्मये

अपरं च । यो नात्मजे न च गुरौ न च भृत्यवर्गे
दीने दयां न कुरुते न च बन्धुवर्गे ।
किं तस्य जीवितफलेन मनुष्यलोके
काकोपि जीवति चिराय बलिं च भुङ्क्ते ॥ ४४ ॥

अपरमपि । अहितहितविचारशून्यबुद्धेः
श्रुतिसमयैर्बहुभिस्तिरस्कृतस्य ।
उदरभरणमात्रकेवलेच्छोः
पुरुषपशोश्च पशोश्च को विशेषः ॥ ४५ ॥

करटको ब्रूते—आवां तावदप्रधानौ । तदाप्यावयोः किमनया विचारणया । दमनको ब्रूते—कियता कालेनामात्याः प्रधानतामप्रधानतां वा लभन्ते । यतः ।

न कस्यचित्कश्चिदिह स्वभावा-
द्भवत्युदारोऽभिमतः खलो वा
लोके गुरुत्वं विपरीततां वा
स्वचेष्टितान्येव नरं नयन्ति ॥ ४६ ॥

किं च । आरोप्यते शिला शैले यत्नेन महता यथा ।
निपात्यते क्षणेनाधस्तथात्मा गुणदोषयोः ॥ ४७ ॥
यात्यधोऽधो व्रजत्युच्चैर्नरः स्वैरेव कर्मभिः ।
कूपस्य खनिता यद्वत्प्राकारस्येव कारकः ॥ ४८ ॥

तद्भद्र स्वयत्नायत्तो ह्यात्मा सर्वस्य । करटको ब्रूते—अथ भवान्किं ब्रवीति । स आह—अयं तावत्स्वामी पिङ्गलकः कुतोऽपि कारणात् सचकितः परिवृत्योपविष्टः । करटको ब्रूते—किं तत्त्वं जानासि । दमनको ब्रूते—किमत्राविदितमस्ति । उक्तं च ।

उदीरितोऽर्थः पशुनापि गृह्यते हयाश्च नागाश्च वहन्ति देशिताः ।
अनुक्तमप्यूहति पण्डितो जनः परेङ्गितज्ञानफला हि बुद्धयः ॥ ४९ ॥
आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च ।
नेत्रवक्त्रविकारेण लक्ष्यतेऽन्तर्गतं मनः ॥ ५० ॥

स्मरणेऽपि च । संभाव्यकुत्साप्राकाश्यविकल्पेष्वपि दृश्यते ॥' इति मेदिनी । किं तस्य जीवितफलेन—तस्य जीवितमफलमेव नास्तीति भावः । अहितेति—अहितं अनिष्टं हितं श्रेयस्करं तयोः विचारः विवेकः । निर्णय इति यावत् । तत्र शून्या तद्रहिता मतिर्यस्य । श्रुतिसमयैः श्रुतिप्रतिपादिताचारैः । 'समयाः शपथाचारकालसिद्धान्तसंविदः ।' इत्यमरः । तिरस्कृतस्य तद्रहितस्य इति यावत् । शास्त्रमार्गाद् भ्रष्टस्य । उदर०—उदरस्य भरणं एव उदरभरणमात्रं तदेव केवलं इच्छतीति तस्य । पुरुषपशोः पुरुषः पशुरिव तस्य । कियता इत्या०—कियान् किंप्रमाणकः स कालः येन अमात्याः अग्र्यं अवरं वा पदं प्राप्नुवन्ति । अचिरादेवेत्यर्थः । यः राजकार्यधुरंधरः स शीघ्रं मूर्धन्यं पदमारोहति यः न तथा स पराचीनं पदं लभते । तथाहि उच्चनीचपदलाभो गुणागुणनिबन्धनो न कालायत्त इति भावः । लोके इ०—अस्य समानार्थः श्लोकांशः—'आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ।' जातौ एकवचनम् । तत्त्वं परमार्थं याथात्म्यम् । उदीरित इति उदीरितः वाचा व्यक्तीकृतः । गृह्यते ज्ञायते । देशिताः आज्ञप्ताः । ऊहति तर्कयति अनुमिमीते । परेङ्गित०—परेषां इङ्गितस्य ज्ञानं एव फलं यासाम् । इङ्गितं हृद्गतः भावः । 'इङ्गितं हृद्गतो भावो बहिराकार आकृतिः' । इति सज्जनः । आकारैः इ०—भ्रुकुटीमुखरागादिः आकारः । इङ्गितं—अभिप्रायानुरूपा चेष्टा । म. स्मृ. अ० ८ श्लो. २६ ।

तदत्र भयप्रस्तावे प्रज्ञाबलेनाहमेनं स्वामिनमात्मीयं करिष्यामि । यतः ।

प्रस्तावसदृशं वाक्यं सद्भावसदृशं प्रियम् ।
आत्मशक्तिसमं कोपं यो जानाति स पण्डितः ॥ ५१ ॥

करटको ब्रूते—सखे त्वं सेवानभिज्ञः । पश्य ।

अनाहूतो विशेद्यस्तु अपृष्टो बहु भाषते ।
आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥ ५२ ॥

दमनको ब्रूते—भद्र कथमहं सेवानभिज्ञः । पश्य ।

किमप्यस्ति स्वभावेन सुन्दरं वाप्यसुन्दरम् ।
यदेव रोचते यस्मै भवेत्तत्तस्य सुन्दरम् ॥ ५३ ॥

यतः । यस्य यस्य हि यो भावस्तेन तेन हि तं नरम् ।
अनुप्रविश्य मेधावी क्षिप्रमात्मवशं नयेत् ॥ ५४ ॥

अन्यच्च । कोऽत्रेत्यहमिति ब्रूयात्सम्यगादेशयेति च ।
आज्ञामवितथां कुर्याद्यथाशक्ति महीपतेः ॥ ५५ ॥

अपरं च । अल्पेच्छुर्धृतिमान्प्राज्ञश्छायेवानुगतः सदा ।
आदिष्टो न विकल्पेत स राजवसतौ वसेत् ॥ ५६ ॥

करटको ब्रूते—कदाचित्त्वामनवसरप्रवेशादवमन्यते स्वामी । सोऽब्रवीत्—अस्त्वेवम् । तथाप्यनुजीविना स्वामिसांनिध्यमवश्यं करणीयम् । यतः ।

दोषभीतेरनारम्भस्तत्कापुरुषलक्षणम् ।
कैरजीर्णभयाद्भ्रातर्भोजनं परिहीयते ॥ ५७ ॥

पश्य । आसन्नमेव नृपतिर्भजते मनुष्यं
विद्याविहीनमकुलीनमसंगतं वा ।
प्रायेण भूमिपतयः प्रमदा लताश्च
यः पार्श्वतो वसति तं परिवेष्टयन्ति ॥ ५८ ॥

करटको ब्रूते—अथ तत्र गत्वा किं वक्ष्यति भवान् । स आह—शृणु । किमनुरक्तो विरक्तो वा मयि स्वामीति ज्ञास्यामि तावत् । करटको ब्रूते—किं तज्ज्ञानलक्षणम् । दमनको ब्रूते—शृणु ।

भयप्रस्तावे—प्रस्तावः अवसरः प्रसङ्गः । 'प्रस्तावः स्यादवसरः' इत्यमरः । प्रस्तावसदृशम्—अवसरोचितं, प्रस्तुतविषयानुरूपम् । सद्भावसदृशं—सन् शोभनः भावः अभिप्रायः तस्य अनुरूपम् । भावः स्वभावः अभिप्रायो वा । 'भावः सत्तास्वभावाभिप्रायचेष्टात्मजन्मसु ।' इत्यमरमेदिन्यौ । अवितथाम्—सफलां कुर्यात् पालयेत् । विकल्पेत-संशय्य न कर्तव्याकर्तव्यं विचारयेत् । राजवसतौ नृपप्रासादे । दोषभीतेः–दोषः आनिष्टपरिणामः वैगुण्यं वा । भजते तास्मिन्स्निह्यति, तमनुगृह्णाति । तमकुलीनं–कुले जातः कुलस्यापत्यं वा कुलीनः न कुलीनः अकुलीनः दुष्कुलोत्पन्नः । असङ्गतम्-न प्रशस्तं सङ्गतं सङ्गतिर्यस्य सोऽसङ्गतः तं अयोग्यसमागमम् । अत्र नञोऽप्राशस्त्यमर्थः । तदुक्तं 'तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थाः षट् प्रकीर्तिताः ॥' इति । यद्वा नास्ति सम्यग् गतमस्य असावसङ्गतः दुराचारः तम् । प्रमदाः प्रकृष्टः मदः यासां ताः तरुण्यः । दूरात् सेवके दूरस्थेपि । अनुरक्तः सानुरागः स्निग्धो वा । विरक्तः—निरनुराग

दूरादवेक्षणं हासः संप्रश्नेष्वादरो भृशम् ।
परोक्षेऽपि गुणश्लाघा स्मरणं प्रियवस्तुषु ॥ ५९ ॥
असेवके चानुरक्तिर्दानं सप्रियभाषणम् ।
सुरक्तेश्वरचिह्नानि दोषेऽपि गुणसंग्रहः ॥ ६० ॥
अन्यच्च । कालयापनमाशानां वर्धनं फलखण्डनम् ।
विरक्तेश्वरचिह्नानि जानीयान्मतिमान्नरः ॥ ६१ ॥

एतज्ज्ञात्वा यथायं ममायत्तो भविष्यति तथा वक्ष्यामि । यतः ।

अपायसंदर्शनजां विपत्तिमुपायसंदर्शनजां च सिद्धिम् ।
मेधाविनो नीतिविधिप्रयुक्तां पुरः स्फुरन्तीमिव दर्शयन्ति ॥ ६२ ॥

करटको ब्रूते—तथाप्यप्राप्ते प्रस्तावे न वक्तुमर्हसि । यतः ।

अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।
प्राप्नुयाद् बुद्ध्यवज्ञानमपमानं च शाश्वतम् ॥ ६३ ॥

दमनको ब्रूते— मित्र मा भैषीः । नाहमप्राप्तावसरं वचनं वदिष्यामि । यतः ।

आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
अपृष्टेनापि वक्तव्यं भृत्येन हितमिच्छता ॥ ६४ ॥

यदि च प्राप्तावसरोपि[3] मन्त्रो मया न वक्तव्यस्तदा मन्त्रित्वमेव ममानुपपन्नम् । यतः ।

कल्पयति येन वृत्तिं येन च लोके प्रशस्यते सद्भिः ।
स गुणस्तेन च गुणिना रक्ष्यः संवर्धनीयश्च ॥ ६५ ॥

तद्भद्र अनुजानीहि माम् । गच्छामि । करटको ब्रूते—शुभमस्तु । शिवास्ते पन्थानः । य[4]थाभिलषितमनुष्ठीयताम् इति । ततो दमनको विस्मित इव पिङ्गलकसमीपं गतः । अथ दूरादेव सादरं राज्ञा प्रवेशितः साष्टाङ्गपातं प्रणिपत्योपविष्टः । राजाह–चिराद् दृष्टोऽसि । दमनको ब्रूते–यद्यपि मया सेवकेन श्रीमद्देवपादानां न किं चित्प्रयोजनमस्ति तथापि प्राप्तकालमनुजीविना सांनिध्यमवश्यं कर्तव्यमित्यागतोऽस्मि । किं च ।

असंतुष्टः । संप्रश्नेषु—कुशलप्रश्नेषु । प्रियवस्तुषु इष्टपदार्थेषु । असेवके—सेवामकुर्वाणे । सुरक्तेश्वर०—सुरक्तस्य प्रकृष्टानुरागवतः ईश्वरस्य नृपस्य चिन्हानि लिङ्गानि । गुणसंग्रहः–गुणावेक्षणं०–ग्रहणं वा, कालयापनम्–अभिमतमनोरथपूरणे कालक्षेपः । फलखण्डनम्–फले विसंवादः आशाफलविनाशो वा । अपायेति–मेधाविनो नीतिविधिप्रयुक्तामित्यत्र अनीति० नीति०इति पदच्छेदः । मेधाविनः नीतिशास्त्रनिपुणाः अनीतिविधिप्रयुक्तां नीतिशास्त्राननुष्ठानजनितां अपायसंदर्शनजां अपायानां अनिष्टानां संदर्शनात् आविर्भावात् उत्पन्नां च विपत्तिं कार्यनाशं नीतिविधिप्रयुक्तां नयविधानेन जनितां उपायसम्यक्पर्यालोचनोत्थां च सिद्धिं अभिमतसफलतां प्रस्फुरन्तीं अग्रे प्रादुर्भवन्तीमिव दर्शयन्ति । याथातथ्यवर्णनेनेत्यर्थः । बुद्ध्यवज्ञानं बुद्धेरवमाननाम् । आपदि–आपत्काले उपस्थिते । उन्मार्गगमने–असत्पथानुसरणे । प्रभोरिति शेषः । कार्यकालात्ययेषु कार्यस्य कालास्तेषां अत्ययेषु अतिक्रमणेषु । उचितकाले प्रभुः कार्यं न कुर्याच्चेदित्यर्थः । अपृष्टेनापि०–इत्यत्र 'अपृष्टोपि हितान्वेषी कुर्यात्कल्याणभाषितम् ।' इति कामन्दकोक्तः पाठः । दन्तस्य दन्तानाम् । जातौ एकवचनम् ।

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१ प्रीतिविवर्धनम् । २ अनुरक्तेशलिङ्गानि । इ० पा० । ३ प्राप्तावसरेणापि । इ० पा० । ४ यथाभिप्रेतम् । इ० पा० ।

दन्तस्य निर्घर्षणकेन राजन्कर्णस्य कण्डूयनकेन वापि ।
तृणेन कार्यं भवतीश्वराणां किमङ्गवाक्पाणिमता नरेण ॥ ६६ ॥

यद्यपि चिरणावधीरितस्य देवपादैर्मे बुद्धिनाशः शङ्क्यते तदपि न शङ्कनीयम् । यतः ।

मणिर्लुठति पादेषु काचः शिरसि धार्यते ।
यथैवास्ते तथैवास्तां काचः काचो मणिर्मणिः ॥ ६७ ॥

अन्यच्च ।

कदर्थितस्यापि च धैर्यवृत्तेर्बुद्धेर्विनाशो न हि शङ्कनीयः ।
अधःकृतस्यापि तनूनपातो नाधः शिखा याति कदाचिदेव ॥ ६८ ॥

देव तत्सर्वथा विशेषज्ञेन स्वामिना भवितव्यम् । यतः ।

निर्विशेषो यदा राजा समं सर्वेषु वर्तते ।
तदोद्यमसमर्थानामुत्साहः परिहीयते ॥ ६९ ॥

किं च । त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।
नियोजयेत्तथैवैतांस्त्रिविधेष्वेव कर्मसु ॥ ७० ॥

यतः । स्थान एव नियोज्यन्ते भृत्याश्चाभरणानि च ।
न हि चूडामणिः पादे नूपुरं मूर्ध्नि धार्यते ॥ ७१ ॥

अपि च । कनकभूषणसंग्रहणोचितो यदि मणिस्त्रपुणि प्रणिधीयते ।
न स विरौति न चापि न शोभते भवति योजयितुर्वचनीयता ॥ ७२ ॥

अन्यच्च । मुकुटे रोपितः काचश्चरणाभरणे मणिः ।
न हि दोषो मणेरस्ति किं तु साधोरविज्ञता ॥ ७३ ॥

पश्य । बुद्धिमाननुरक्तोऽयमयं शूर इतो भयम् ।
इति भृत्यविचारज्ञो भृत्यैरापूर्यते नृपः ॥ ७४ ॥

तथा हि । अश्वः शस्त्रं शास्त्रं वीणा वाणी नरश्च नारी च ।
पुरुषविशेषं प्राप्य हि भवन्ति योग्या अयोग्याश्च ॥ ७५ ॥

अन्यच्च । किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।
भक्तं शक्तं च मां राजन्नावज्ञातुं त्वमर्हसि ॥ ७६ ॥

यतः । अवज्ञानाद्राज्ञो भवति मतिहीनः परिजनः
ततस्तत्प्राधान्याद्भवति न समीपे बुधजनः ।

निर्घर्षणकेन–मार्जनविधायकेन । ईश्वराणां प्रभूणां कार्यं प्रयोजनं भवति । किमङ्ग किमु वक्तव्यं वाक्पाणिमता नरेण तद्भवेदिति । अङ्गवाक्पाणिमतेत्येकं वा पदम् । कदर्थितस्य–अवमानितस्य अतिदुःखितस्य वा । धैर्य०–धैर्येण धैर्ये वा वृत्तिरस्य । तनूनपातः अग्नेः । तनुं स्वशरीरं न पातयति तनूनपं घृतादि अत्तीति वा तनूनपात् । विशेषज्ञेन–विशेषं जानातीति तेन तारतम्यवता । सर्वेषु कार्यक्षमेषु कार्याक्षमेषु च इत्यर्थः । समं तुल्यम् । वर्तते व्यवहरति । नूपुरं–मञ्जीरः चरणाभरणविशेषः । कनकभूषणसंग्रहणोचितः–सुवर्णालंकारयोग्यः । त्रपुणि सीसके, रङ्गे वा । 'रङ्गसीसकयोस्त्रपुः' इति रुद्रः । प्रणीधीयते योज्यते । विरौति–शब्दं कुरुते साधिक्षेपं क्रन्दति वा । वचनीयता–निन्दा । साधोः–अलंकारधारिणः । अविज्ञता–अविशेषज्ञता अविचक्षणता । मूर्खता इति यावत् । पुरुषविशेषम्–गुणग्राहिणमगुणग्राहिणं वा इत्यर्थः । अवज्ञानात् अनादरात् अवमानात् । परिजनः मतिहीनः मूढधीः भवति । चित्तस्य पर्याकुलत्वादिति भावः । यद्वा मतिहीनः परिजनः राज्ञः भवति । मन्दधियः एव राजसेवका भवन्ति । तत्प्राधान्यात् तेषां मूर्खाणां प्राधान्यात् प्राबल्यात् ।

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१ यथैवास्तु तथैवास्तु इ० पा०. २ इहोभयमयं जडः; इहोभयगुणो जनः । इ० पा० ।

बुधैस्त्यक्ते राज्ये न हि भवति नीतिर्गुणवती
विपन्नायां नीतौ सकलमवशं सीदति जगत् ॥ ७७ ॥

अपरं च। जनं जनपदा नित्यमर्चयन्ति नृपार्चितम्।
नृपेणावमतो यस्तु स सर्वैरवमन्यते ॥ ७८ ॥

किं च। बालादपि ग्रहीतव्यं युक्तमुक्तं मनीषिभिः।
रवेरविषये किं न प्रदीपस्य प्रकाशनम् ॥ ७९ ॥

पिङ्गलकोऽवदत्—भद्र दमनक किमेतत्। अस्मदीयप्रधानामात्यपुत्रस्त्वमियत्कालं यावत्कुतोऽपि खलवचनान्नागतोऽसि। इदानीं यथाभिमतं ब्रूहि। दमनको ब्रूते—देव पृच्छामि किंचित्। उच्यताम्। उदकार्थी स्वामी पानीयमपीत्वा किमिति विस्मित इव तिष्ठति। पिङ्गलकोऽवदत्—भद्रमुक्तं त्वया। किंत्वेतद्रहस्यं वक्तुं कश्चिद्विश्वासभूमिर्नास्ति। त्वं तु तद्विध इति कथयामि। शृणु। संप्रति वनमिदमपूर्वसत्त्वाधिष्ठितमतोऽस्माकं त्याज्यम्। अनेन हेतुना विस्मितोऽस्मि। तथा च श्रुतस्त्वयापि अपूर्वः शब्दो महान्। शब्दानुरूपेणास्य प्राणिनो महता बलेन भवितव्यम्। दमनको ब्रूते—देव अस्ति तावदयं महान्भयहेतुः। स शब्दोऽस्माभिरप्याकर्णितः। किं तु स किंमन्त्री यः प्रथमं भूमित्यागं पश्चाद्युद्धं चोपदिशति। अस्मिन्कार्यसंदेहे भृत्यानामुपयोग एव ज्ञातव्यः। यतः।

बन्धुस्त्रीभृत्यवर्गस्य बुद्धेः सत्त्वस्य चात्मनः।
आपन्निकषपाषाणे नरो जानाति सारताम् ॥ ८० ॥

सिंहो ब्रूते—भद्र महती शङ्का मां बाधते। दमनकः पुनराह। (स्वगतम्—) अन्यथा राज्यसुखं परित्यज्य स्थानान्तरं गन्तुं कथं मां संभाषसे। (प्रकाशं ब्रूते—) देव यावदहं जीवामि तावद्भयं न कर्तव्यम्। किं तु करटकादयोऽप्याश्वास्यन्तां यस्मादापत्प्रतीकारकाले दुर्लभः पुरुषसमवायः।

ततस्तौ दमनककरटकौ राज्ञा सर्वस्वेनापि पूजितौ भयप्रतिकारं प्रतिज्ञाय चलितौ। करटको गच्छन्दमनकमाह—सखे किं शक्यप्रतीकारोऽयं भयहेतुरशक्यप्रतीकारो वेति न ज्ञात्वा भयोपशमं प्रतिज्ञाय कथमयं महाप्रसादो गृहीतः। यतोऽनुपकुर्वाणो न कस्याप्युपायनं गृह्णीयाद्विशेषतो राज्ञः। पश्य।

यस्य प्रसादे पद्मास्ते विजयश्च पराक्रमे।
मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः ॥ ८१ ॥

तथा हि। बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ ८२ ॥

समीपे न भवति अवमानशङ्कयेति भावः। गुणवती फलदायिनी। 'संधिर्नो विग्रहो यानमासनं द्वैधमाश्रयः।' एते षण्नीतिगुणाः। ईदृग्गुणवती नीतिः न फलति। अवशं—अशरणं निरवलम्बम्। सीदति ध्वस्तं विपद्ग्रस्तं वा भवति। नृपार्चितम्-राज्ञा दानमानादिना पूजितम्। खलवचनात् तद्वचःप्रत्ययादित्यर्थः। विस्मितः सचकितः भयाकुल इति यावत्। विश्वासभूमिः विश्वासभाजनम्। यः रहस्यं रक्षेदिति शेषः। अपूर्वसत्त्वाधिष्ठितम्—अपूर्वेण अदृष्टपूर्वेण प्राणिनाश्रितम्। कार्यसंदेहे कर्तव्यानिश्चये। बन्धुस्त्रीभृत्यवर्गस्य आत्मनश्च बुद्धेः सत्त्वस्य बलस्य च सारताम्। स्थानान्तरं गन्तुम्—अस्माभिरेतद्वनं त्यक्त्वान्यत्र गन्तव्यमिति। आश्वास्यन्ताम्—आशाप्रदानेन तेषां प्रोत्साहनं क्रियतामित्यर्थः। पुरुषसमवायः पुरुषसमूहः। शक्यप्रतीकारः—शक्यः साध्यः प्रतीकारः प्रतिविधानं निराकरणं। भयोपशमं—भीतिशान्तिम्। अनुपकुर्वाणः—उपकारमकुर्वन्। उपकारकरणात्प्रागिति यावत्।

दमनको विहस्याह—मित्र तूष्णीमास्यताम् । ज्ञातं मया भयकारणम् । बलीवर्दनर्दितं तत् । वृषभाश्चास्माकमपि भक्ष्याः । किं पुनः सिंहस्य । करटको ब्रूते—यद्येवं तदा स्वामित्रासस्तत्रैव किं नापनीतः । दमनको ब्रूते—यदि स्वामित्रासस्तत्रैव मुच्यते तदा कथमयं महाप्रसादलाभः स्यात् । अपरं च ।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदाचन ।
निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दधिकर्णवत् ॥ ८३ ॥

करटकः पृच्छति—कथमेतत् । दमनकः कथयति—

॥ कथा ३ ॥

अस्त्युत्तरापथेऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः । अस्य पर्वतकन्दरमधिशयानस्य केसराग्रं कश्चिन्मूषिकः प्रत्यहं छिनत्ति । ततः केसराग्रं लूनं दृष्ट्वा कुपितो विवरान्तर्गतं मूषिकमलभमानोऽचिन्तयत्—

क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्नैव लभ्यते ।
तमाहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥ ८४ ॥

इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा दधिकर्णनामा बिडालो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे स्थापितः । अनन्तरं तद्भयान्मूषिकोऽपि बिलान्न निःसरति । तेनासौ सिंहोऽक्षतकेसरः सुखं स्वपिति । मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं मांसाहारदानेन तं बिडालं संवर्धयति । अथैकदा स मूषिकः क्षुधापीडितो बहिः संचरन्बिडालेन प्राप्तो व्यापादितश्च । अनन्तरं स सिंहो यदा कदाचिदपि तस्य मूषिकस्य शब्दं विवरान्न शुश्राव तदोपयोगाभावाद्बिडालस्याप्याहारदाने मन्दादरो बभूव । ततोऽसावाहारविरहाद्दुर्बलो दधिकर्णोऽवसन्नो बभूव । अतोऽहं ब्रवीमि—निरपेक्षो न कर्तव्यः इत्यादि ।

ततो दमनककरटकौ संजीवकसमीपं गतौ । तत्र करटकस्तरुतले साटोपमुपविष्टः । दमनकः संजीवकसमीपं गत्वाऽब्रवीत्—अरे वृषभ एष राज्ञा पिङ्गलकेनारण्यरक्षार्थं नियुक्तः सेनापतिः करटकः समाज्ञापयति–सत्वरमागच्छ । नो चेदस्मादरण्याद्दूरमपसर । अन्यथा ते विरुद्धं फलं भविष्यति । न जाने क्रुद्धः स्वामी किं विधास्यति[1] ।

ततो देशव्यवहारानभिज्ञः संजीवकः सभयमुपसृत्य साष्टाङ्गपातं करटकं प्रणतवान् । तथा चोक्तम्—

मतिरेव बलाद् गरीयसी यदभावे करिणामियं दशा ।
इति घोषयतीव डिण्डिमः करिणो हस्तिपकाहतः क्वणन् ॥ ८५ ॥

अथ संजीवकः साशङ्कमाह–सेनापते किं मया कर्तव्यं तदभिधीयताम् । करटको ब्रूते–यद्यत्र कानने स्थित्याशास्ति तर्हि गत्वाऽस्मद्देवपादारविन्दं प्रणम ।

सर्वतेजोमयः–सर्वतेजःसमष्टिघटित इत्यर्थः । निरपेक्षः स्वसेवानिरपेक्षः । पर्वतकन्दरमधिशयानस्य–' अधिशीङ्स्थासां कर्म ' इति द्वितीया । केसराग्रं छटाग्रम् । अक्षतकेसरः अक्षतः अलूनः केसरो यस्य । सविशेषं—समधिकम् । अवसन्नो बभूव मृतः । विरुद्धमनिष्टम् । करिणामियं दशा—दृश्यमाना दशा । सत्यामपि शक्तौ मनुष्याधीनता इत्यर्थः । हस्तिपकः-

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१ तच्छ्रुत्वा संजीवकश्चायात् ।
आज्ञाभङ्गो नरेन्द्राणां ब्राह्मणानामनादरः ।
पृथक्शय्या च नारीणामशस्त्रविहितो वधः ॥ १ ॥ इत्यधिकं केषुचित्पुस्तकेषु ।

संजीवको ब्रूते-तदभयवाचं मे यच्छ । गच्छामि । तदा स्वकीयदक्षिणबाहुं ददातु भवान् । करटको ब्रूते—शृणु रे बलीवर्द अलमनया शङ्कया । यतः ।

प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभुजे ।
अनुहुंकुरुते घनध्वनिं न हि गोमायुरुतानि केसरी ॥ ८६ ॥

अन्यच्च ।

तृणानि नोन्मूलयति प्रभञ्जनो मृदूनि नीचैः प्रणतानि सर्वतः ।
समुच्छ्रितानेव तरून्प्रबाधते महान्महत्येव करोति विक्रमम् ॥ ८७ ॥

ततस्तौ संजीवकं कियद्दूरे संस्थाप्य पिङ्गलकसमीपं गतौ । ततो राज्ञा सादरमवलोकितौ प्रणम्योपविष्टौ । राजाह—त्वया स दृष्टः । दमनको ब्रूते-देव दृष्टः । किंतु यद्देवेन ज्ञातं तत्तथा । महानेवासौ देवं द्रष्टुमिच्छति । किंतु महाबलोऽसौ । ततः सज्जीभूयोपविश्य दृश्यताम् । शब्दमात्रादेव न भेतव्यम् । तथा चोक्तम्—

शब्दमात्रान्न भेतव्यमज्ञात्वा शब्दकारणम् ।
शब्दहेतुं परिज्ञाय कुट्टनी गौरवं गता ॥ ८८ ॥

राजाह—कथमेतत् । दमनकः कथयति—

॥ कथा ४ ॥

अस्ति श्रीपर्वतमध्ये ब्रह्मपुराख्यं नगरम् । तच्छिखरप्रदेशे घण्टाकर्णो नाम राक्षसः प्रतिवसतीति जनप्रवादः श्रूयते । एकदा घण्टामादाय पलायमानः कश्चिच्चौरो व्याघ्रेण व्यापादितः खादितश्च । तत्पाणिपतिता घण्टा वानरैः प्राप्ता । ते च वानरास्तां घण्टामनुक्षणं वादयन्ति । ततो नगरजनैः स मनुष्यः खादितो दृष्टः । प्रतिक्षणं घण्टारवश्च श्रूयते । अनन्तरं घण्टाकर्णः कुपितो मनुष्यान्खादति घण्टां च वादयतीत्युक्त्वा सर्वे जना नगरात्पलायिताः । ततः करालया नाम कुट्टन्या विमृश्यानवसरोऽयं घण्टावादः तत्किं मर्कटा घण्टां वादयन्तीति स्वयं विज्ञाय राजा विज्ञापितः—देव यदि कियद्धनोपक्षयः क्रियते तदाहमेनं घण्टाकर्णं साधयामि । ततो राज्ञा तस्यै धनं दत्तम् । कुट्टन्या च मण्डलं कृत्वा तत्र गणेशादिपूजागौरवं दर्शयित्वा स्वयं वानरप्रियफलान्यादाय वनं प्रविश्य फलान्याकीर्णानि । ततो घण्टां परित्यज्य वानराः फलासक्ता बभूवुः । कुट्टनी च घण्टां गृहीत्वा नगरमागता सर्वजनपूज्याभवत् । अतोऽहं ब्रवीमि—शब्दमात्रान्न भेतव्यम् इत्यादि ॥ ततः संजीवक आनीय दर्शनं कारितः । पश्चात्तत्रैव परमप्रीत्या निवसति ।

हस्त्यारोहः । करिणः करिपृष्ठस्थः इति यावत् । डिण्डिमो वाद्यभेदः । शपमानाय—कटूक्तीः प्रयुञ्जते । चेदिभूभुजे शिशुपालाय । गोमायुरुतानि—शृगालरवान् । सज्जीभूय—क्रमं बद्ध्वा । तदाक्रमणे स्वसंरक्षणार्थमिति सूच्योर्थः । विमृश्येति–अयं घण्टावादः अनवसरः न तु नियतवेलाभवः । तस्मात्किं मर्कटा घण्टाया वादकाः स्युरिति विचार्य तत्स्वयं च परिज्ञाय इत्यर्थः । साधयामि स्ववशं नेष्यामि हनिष्यामि वा । मण्डलम्—अभिचारसाधकं चक्रं मान्त्रिकप्रसिद्धम् । गणेशादि०—गणपतिशाकिनीडाकिनीक्षेत्रपालप्रभृतिपूजाडम्बरम् ।

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१ इत्यतः परं—

अम्भसा भिद्यते सेतुस्तथा मन्त्रोप्यरक्षितः ।
पैशुन्याद्भिद्यते स्नेहो वाग्भिर्भिद्येत कातरः ॥ १ ॥ इत्यधिकः श्लोकः केषुचित्पुस्तकेषु ।

२ मण्डलपूजागणचक्राद्याचार्यगौरवम् । इ० पा० । ३ अन्याश्रितसामान्येन चिरं ।

अथ कदाचित्तस्य सिंहस्य भ्राता स्तब्धकर्णनामा सिंहः समागतः। तस्यातिथ्यं कृत्वा समुपवेश्य पिङ्गलकस्तदाहाराय पशुं हन्तुं चलितः। अत्रान्तरे संजीवको वदति—देव अद्य हतमृगाणां मांसानि क्व। राजाह—दमनककरटकौ जानीतः। संजीवको ब्रूते—ज्ञायतां किमस्ति नास्ति वा। सिंहो विमृश्याह—नास्त्येव तत्। संजीवको ब्रूते—कथमेतावन्मांसं ताभ्यां खादितम्। राजाह—खादितं व्ययितमवधीरितं च। प्रत्यहमेष क्रमः। संजीवको ब्रूते—कथं श्रीमद्देवपादानामगोचरेणैवं क्रियते। राजाह—मदीयागोचरेणैव क्रियते। अथ संजीवको ब्रूते—नैतदुचितम्। तथा चोक्तम्।

नानिवेद्य प्रकुर्वीत भर्तुः किंचिदपि स्वयम्।
कार्यमापत्प्रतीकारादन्यत्र जगतीपतेः॥ ८९॥

अन्यच्च। कमण्डलूपमोऽमात्यस्तनुत्यागो बहुग्रहः।
नृपते किंक्षणो मूर्खो दरिद्रः किंवराटकः॥ ९०॥

स ह्यमात्यः सदा श्रेयान्काकिनीं यः प्रवर्धयेत्।[1]
कोषः कोषवतः प्राणाः प्राणाः प्राणा न भूपतेः॥ ९१॥

किं चान्यैर्न कुलाचारैः सेव्यतामेति पूरुषः।
धनहीनः स्वपत्न्यापि त्यज्यते किं पुनः परैः॥ ९२॥

एतच्च राज्ये प्रधानं दूषणम्।

अतिव्ययोऽनवेक्षा च तथार्जनमधर्मतः।
मोषणं दूरसंस्थानं कोषव्यसनमुच्यते॥ ९३॥

यतः। क्षिप्रमायमनालोच्य व्ययमानः स्ववाञ्छया।
परिक्षीयत एवासौ धनी वैश्रवणोपमः॥ ९४॥

व्ययितम्—अन्येभ्यो दत्तम्। अवधीरितम्—अनवेक्षणेन अपध्वस्तम्। अगोचरेण—अनिवेद्य। अनुज्ञामलब्ध्वा इति यावत्। आपत्प्रतीकारं विपदां निवारणं विहाय अन्यत्र। कमण्डलूपमः—कमण्डलुः उपमा यस्य। कमण्डलुर्यथा बहूदकमन्तर्गृह्णाति अल्पं च बहिर्यच्छत्येवं कोषव्यवस्थायाममात्यः स्यादित्यर्थः। किंक्षण०—क्षणस्य किं महत्त्वमिति वदतीति किंक्षणः। यः क्षणस्यापि बहुमूल्यतां न जानाति स वृथाकालक्षेपात् अज्ञ एव तिष्ठति इति भावः। एवं किंवराटकः। यः वराटकस्यापि बहुमूल्यतां न जानाति स द्रव्यापव्ययादकिंचनतामेति। काकिनी—वराटकानां विंशतिः। 'वराटकानां दशकद्वयं यत्सा काकिनी ताश्च पणश्चतस्रः।' इति लीलावती। कोषवतः भूपतेः कोषः एव प्राणाः, प्राणाः न प्राणाः। 'प्राणोपानः समानश्चोदानव्यानौ च वायवः।' इति पञ्च प्राणाः। अत एव अयं शब्दः नित्यं बहुवचनः। एषां स्थानानि—'हृदि प्राणो गुदेऽपानः समानो नाभिसंस्थितः। उदानः कण्ठदेशस्थो व्यानः सर्वशरीरगः॥' अन्यैः—अन्यैः धनव्यतिरिक्तैः। कुलाचारैः कुलधर्मैः पुरुषः सेव्यतां नैति। नरः धनैरेव सेव्यते इत्यर्थः। अनवेक्षा—राजकार्याणामनवेक्षणम्। मोषणम्—अपहारः। दूरसंस्थानं—दूरे स्थितिः नृपस्य स्वराज्याद्वा शासनीयसंस्थानां वा। क्षिप्रं व्ययमानः—क्षिप्रं शीघ्रं अविचारितं धनव्ययं कुर्वन्। परिक्षीयते इत्यत्र श्रमणायते इति क्वचित्पाठः। श्रमणः भिक्षुकः तद्वदाचरति दरिद्रः भवति इति तस्यार्थः। वैश्रवणोपमः कुबेरतुल्यः।

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१ तस्यायत्या सदा श्रेयो यः काकिन्यापि वर्धयेत् इ० पा०।

स्तब्धकर्णो ब्रूते--शृणु भ्रातः चिराश्रितावेतौ दमनककरटकौ संधिविग्रहकार्याधिकारिणौ च कदाचिदर्थाधिकारे न नियोक्तव्यौ । अपरं च नियोगप्रस्तावे यत्किंचिन्मया श्रुतं तत्कथ्यते ।

ब्राह्मणः क्षत्रियो बन्धुर्नाधिकारे प्रशस्यते ।
ब्राह्मणः सिद्धमप्यर्थं कृच्छ्रेणापि न यच्छति ॥ ९५ ॥
नियुक्तः क्षत्रियो द्रव्ये खड्गं दर्शयते ध्रुवम् ।
सर्वस्वं ग्रसते बन्धुराक्रम्य ज्ञातिभावतः ॥ ९६ ॥
अपराधेऽपि निःशङ्को नियोगी चिरसेवकः ।
स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥ ९७ ॥
उपकर्ताधिकारस्थः स्वापराधं न मन्यते ।
उपकारं ध्वजीकृत्य सर्वमेव विलुम्पति ॥ ९८ ॥
सपांशुक्रीडितोऽमात्यः स्वयं राजायते यतः ।
अवज्ञा क्रियते तेन सदा परिचयाद् ध्रुवम् ॥ ९९ ॥
अन्तर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।
शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ॥ १०० ॥
सदायत्यामसाध्यः स्यात्समृद्धः सर्व एव हि ।
सिद्धानामयमादेश ऋद्धिश्चित्तविकारिणी ॥ १०१ ॥
प्राप्तार्थाग्रहणं द्रव्यपरीवर्तोऽनुरोधनम् ।
उपेक्षा बुद्धिहीनत्वं भोगोऽमात्यस्य दूषणम् ॥ १०२ ॥
नियोग्यर्थग्रहोपायो राज्ञां नित्यपरीक्षणम् ।
प्रतिपत्तिप्रदानं च तथा कर्मविपर्ययः ॥ १०३ ॥

अर्थाधिकारे कोषाध्यक्षतायाम् । नियोगप्रस्तावे–अधिकारप्रदानविषये । बन्धुः पितृव्यपुत्रादिः । सिद्धं—निष्पन्नम् । कृच्छ्रेण कष्टेन । खड्गं दर्शयते–उग्रतां प्रदर्शयति । युद्धायापि निश्चितमतिः सहसा द्रव्यं न ददाति इत्यर्थः । बन्धुः ज्ञातिभावतः एककुलजत्वादात्मनोपि सर्वस्मिन्स्वाम्यं मन्यमानः इति भावः । निःशंकः–चिरपरिचितत्वादिति भावः । निरवग्रहः निरङ्कुशः निरर्गलः । स्वच्छन्दानुवर्ती इति यावत् । ध्वजीकृत्य पुरस्कृत्य । विलुम्पति–ग्रसते, अपहरति । सपांशुक्रीडितः समानायां पांशौ कृतक्रीडः बाल्यादेव परिचित इत्यर्थः । उपांशुक्रीडितः इति पाठे रहसि क्रीडासहायः । वयस्यभावापन्न इत्यर्थः । अन्तर्दुष्टः–अभ्यन्तरे पापाशयः दुर्बुद्धिः । क्षमायुक्तः–बहिः क्षमाशीलः । किल प्रसिद्धौ । एतादृशअमात्यः त्याज्यः इति शेषः । शकुनिः–सौबलः दुर्योधनस्य मातुलः । शकटारः–नन्दराजसचिवः । पश्चाच्चाणक्येन सह कृतैककार्यः । आयत्याम्–उत्तरकाले । असाध्यः अनिवार्यप्रसरः । ऋद्धिः–धनसंपत्तिः । प्राप्तार्थाग्रहणम्–प्राप्तस्य उपस्थितस्य अर्थस्य राजद्रव्यस्य अग्रहणं अनादानम् । प्राप्तार्थग्रहणमितिपाठे उत्कोचग्रहणमित्यर्थः । द्रव्यपरीवर्तः–राजद्रव्यविनिमयः । अनुरोधनम्–स्वजनानामनुवर्तनं इष्टार्थसंपादनमिति यावत् । राजच्छन्दानुवर्तनं वा । उपेक्षा औदास्यम् । भोगः–विषयभोगे अभिनिवेशः । नृपद्रव्यस्योपभोगो वा । नियोग्यर्थ०–नियोगिनां कार्याधिकृतानामर्थस्य अन्यायेनोपार्जितद्रव्यस्य ग्रहोपायः ग्रहणोपायचिन्तनम् । तथा च मनुः–'ये कार्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः । तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥' इति । नित्यपरीक्षणम्–नियोगिनः अप्रमत्ताः स्वं स्वं

नापीडिता वमन्त्युच्चैरन्तःसारं महीपतेः ।
दुष्टव्रणा इव प्रायो भवन्ति हि नियोगिनः ॥ १०४ ॥
मुहुर्नियोगिनो बाध्या वसुधारा महीपतेः ।
सकृत्किं पीडितं स्नानवस्त्रं मुञ्चेद्घृतदकम् ॥ १०५ ॥

एतत्सर्वं यथावसरं ज्ञात्वा व्यवहर्तव्यम् । पिङ्गलको ब्रूते-अस्ति तावदेवम् । किंत्वेतौ सर्वथा न मम वचनकरौ । स्तब्धकर्णो ब्रूते-एतत्सर्वथानुचितम् । यतः ।

आज्ञाभङ्गकरान्राजा न क्षमेत सुतानपि ।
विशेषः को नु राज्ञश्च राज्ञश्चित्रगतस्य च ॥ १०६ ॥

अन्यच्च । स्तब्धस्य नश्यति यशो विषमस्य मैत्री
नष्टेन्द्रियस्य कुलमर्थपरस्य धर्मः ।
विद्याफलं व्यसनिनः कृपणस्य सौख्यं
राज्यं प्रमत्तसचिवस्य नराधिपस्य ॥ १०७ ॥

विशेषतश्च । तस्करेभ्यो नियुक्तेभ्यः शत्रुभ्यो नृपवल्लभात् ।
नृपतिर्निजलोभाच्च प्रजा रक्षेत्पितेव हि ॥ १०८ ॥

भ्रातः सर्वथास्मद्वचनं क्रियताम् । व्यवहारोऽप्यस्माभिः कृत एव । अयं संजीवकः सस्यभक्षकोऽर्थाधिकारे नियुज्यताम् । एतद्वचनात्तथानुष्ठिते सति तदारभ्य पिङ्गलकसंजीवकयोः सर्वबन्धुपरित्यागेन महता स्नेहेन कालोऽतिवर्तते । ततोऽनुजीविनामप्याहारदाने शैथिल्यदर्शनाद्दमनककरटकावन्योन्यं चिन्तयतः । तदाह दमनकः करटकम्-मित्र किं कर्तव्यम् । आत्मकृतोऽयं दोषः । स्वयं कृतेऽपि दोषे परिदेवनमप्यनुचितम् । तथा चोक्तम्--

स्वर्णरेखामहं स्पृष्ट्वा बद्ध्वात्मानं च दूतिका ।
आदित्सुश्च मणिं साधुः स्वदोषाद् दुःखिता इमे ॥ १०९ ॥

करटको ब्रूते-कथमेतत् । दमनकः कथयति ।

॥ कथा ५ ॥

अस्ति काञ्चनपुरनाम्नि नगरे वीरविक्रमो नाम राजा । तस्य धर्माधिकारिणा कश्चिन्नापितो वध्यभूमिं नीयमानः कंदर्पकेतुनाम्ना परिव्राजकेन साधुद्वितीयेन नायं हन्तव्य इत्युक्त्वा वस्त्राञ्चले धृतः । राजपुरुषा ऊचुः—किमिति नायं वध्यः । स आह—श्रूयताम् । स्वर्णरेखामहं स्पृष्ट्वा इत्यादि पठति । त आहुः—कथमेतत्

नियोगमनुतिष्ठन्तीति वा नेति परीक्षणम् । प्रतिपत्तिप्रदानम्—ये आत्मनः कार्यं साधु निर्वाहयन्ति तेभ्य उन्नतपददानम् । कर्मविपर्ययः—नियोगपरिवर्तनम् । राज्ञां उचितं कर्म इतिशेषः । महीपतेः नियोगिनः अपीडिताः अक्लेशिताः सन्तः उच्चैः अन्तःसारं निगीर्णं महान्तमर्थं न वमन्ति उद्गिरन्ति । दुष्टव्रणाः तेपि अपीडिता अमर्दिताः अन्तःसारं पूयादिकं न निष्कामयन्ति । वसुधाराः—वसूनां धाराः सन्ति एषां छद्मापहतमहाधनाः नियोगिनः महीपतेः बाध्या महीपतिना पीडनीयाः । निगीर्णद्रव्योद्गिरणार्थमिति शेषः । बाध्या इत्यत्र रोध इति पाठे नियोगिनः रोधः वसुनः द्रव्यस्य धारा प्रवाह इति योजनीयम् । चित्रगतस्य—आलेख्ये निवेशितस्य चित्रपटे लिखितस्य । अर्थपरस्य—धनार्जनैकरसस्य, धनलोलुपस्य । स हि धर्माधर्मौ न गणयतीति सुप्रसिद्धम् । प्रमत्तसचिवस्य—प्रमत्ताः स्वकर्तव्यस्योपेक्षाकारिणः सचिवाः यस्य । नियुक्तेभ्यः अधिकारिभ्यः । अन्यथा ते बलात्परस्वापहरणं कुर्युः । आदित्सुः ग्रहीतुमिच्छुः । धर्माधिकारिणा—धर्माधिकारे नियुक्तेन । वस्त्राञ्चले—वसन-

परिव्राजकः कथयति—अहं सिंहलद्वीपे भूपतेर्जीमूतकेतोः पुत्रः कंदर्पकेतुर्नाम। एकदा केलिकाननावस्थितेन मया पोतवणिङ्मुखाच्छ्रुतं यदत्र समुद्रमध्ये चतुर्दश्यामाविर्भूतकल्पतरुतले मणिकिरणावलीकर्बुरपर्यङ्के स्थिता सर्वालंकारभूषिता लक्ष्मीरिव वीणां वादयन्ती कन्या काचिद् दृश्यत इति। ततोऽहं पोतवणिजमादाय पोतमारुह्य तत्र गतः। अनन्तरं तत्र गत्वा पर्यङ्केऽर्धमग्ना तथैव सावलोकिता। ततस्तल्लावण्यगुणाकृष्टेन मयापि तत्पश्चाज्झम्पो दत्तः। तदनन्तरं कनकपत्तनं प्राप्य सुवर्णप्रासादे तथैव पर्यङ्के स्थिता विद्याधरीभिरुपास्यमाना मयालोकिता। तयाप्यहं दूरादेव दृष्ट्वा सखीं प्रस्थाप्य सादरं संभाषितः। तत्सख्या च मया पृष्टया समाख्यातम्—एषा कंदर्पकेलिनाम्नो विद्याधरचक्रवर्तिनः पुत्री रत्नमञ्जरी नाम। अनया च प्रतिज्ञातम्—यः कनकपत्तनं स्वचक्षुषागत्य पश्यति स एव पितुरगोचरेऽपि मां परिणेष्यतीति। एषोऽस्या मनसः संकल्पः। तदेनां गान्धर्वविवाहेन परिणयतु भवान्। अथ तत्र वृत्ते गान्धर्वविवाहे तया सह रममाणस्तत्राहं तिष्ठामि। तत एकदा रहसि तयोक्तम्—स्वामिन् स्वेच्छया सर्वमिदमुपभोक्तव्यम्। एषा चित्रगता स्वर्णरेखा नाम विद्याधरी न कदाचित्स्प्रष्टव्या। पश्चादुपजातकौतुकेन मया सा स्वर्णरेखा स्वहस्तेन स्पृष्टा। तया चित्रगतयाप्यहं चरणपद्मेन ताडित आगत्य स्वराष्ट्रे पतितः। अथ दुःखार्तोऽहं परिव्रजितः पृथिवीं परिभ्राम्यन्निमां नगरीमनुप्राप्तः। अत्र चातिक्रान्ते दिवसे गोपगृहे सुप्तः सन्नपश्यम्। प्रदोषसमये सुहृदापानकात् स्वगेहमागतो गोपः स्ववधूं दूत्या सह किमपि मन्त्रयन्तीमपश्यत्। ततस्तां गोपीं ताडयित्वा स्तम्भे बद्ध्वा सुप्तः। ततोऽर्धरात्र एतस्य नापितस्य वधूर्दूती पुनस्तां गोपीमुपेत्यावदत्—तव विरहानलदग्धोऽसौ स्मरशरजर्जरितो मुमूर्षुरिव वर्तते महानुभावः। तस्य तादृशीमवस्थामवलोक्य परिक्लिष्टमनास्त्वामनुवर्तितुमागता। तदहमत्रात्मानं बद्ध्वा तिष्ठामि। त्वं तत्र गत्वा तं संतोष्य[3] सत्वरमागमिष्यसि। तथानुष्ठिते सति स गोपः प्रबुद्धोऽवदत्। इदानीं जारान्तिकं कथं न यासि। ततो यदासौ न किंचिदपि ब्रूते तदा दर्पान्मम वचसि प्रत्युत्तरमपि न ददासि इत्युक्त्वा कोपेन तेन कर्त्रिकामादायास्या नासिका छिन्ना। तथा कृत्वा पुनः सुप्तो गोपो निद्रामुपगतः। अथागता सा गोपी दूतीमपृच्छत्—का वार्ता। दूत्योक्तम्—पश्य मम

प्रान्ते। केलिकाननम्—क्रीडोद्यानम्। पोतवणिङ्मुखान्नौकाद्वारा वाणिज्यं कुर्वतो वणिजः। मणिकिरण०—मणीनां रत्नानां किरणावल्या मयूखसंतत्या कर्बुरः विचित्रवर्णः यः पर्यङ्कः मञ्चः तस्मिन्। अर्धमग्ना—अर्थात् जले। तथैव वर्णितानुरूपैव। तल्लावण्य०—तस्या लावण्यं सौन्दर्यं तदेव गुणः रज्जुः तेन। यद्वा लावण्यस्य गुणास्तैः आकृष्टः तेन। झम्पः प्लवः। अहमपि सागर आत्मानमपातयम्। उपास्यमाना सेव्यमाना। विद्याधरचक्रवर्तिनः विद्याधरसार्वभौमस्य। पितुरगोचरेपि पितुरनुज्ञामन्तरेणापि। परिव्रजितः—प्रव्रज्यां गृहीतवान्। आपानकं सुरापानस्थानम्। विरहानलदग्धः वियोगाग्निना संतप्तः। स्मरशरजर्जरितः स्मरः कामः तस्य शरैः व्याकुलितः। परिक्लिष्टमनाः परिक्लिष्टं व्यथितं मनः यस्याः सा। अनुवर्तितुमानुकूल्यमाचरितुम्। जारान्तिकं कथं न यासि—इति सोपालम्भं वचः।

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१ अभिनवयौवनाभिः इत्यधिकं केषुचित्पुस्तकेषु। २ तथा चोक्तम्—रजनीचरनाथेन खण्डिते तिमिरे निशि। यूनां मनांसि विव्याध दृष्ट्वा दृष्ट्वा मनोभवः॥ इत्यधिकमेकस्मिन्मुद्रितपुस्तके। ३ संभाव्य इ० पा०।

मुखमेव वार्तां कथयति । अनन्तरं सा गोपी तथैवात्मानं बद्ध्वावस्थिता । इयं च दूती तां छिन्ननासिकां गृहीत्वा स्वगृहं प्रविश्य स्थिता । ततः प्रातरेवानेन नापितेन क्षुरभाण्डं याचिता सतीयं क्षुरमेकं प्रादात् । ततोऽसमग्रभाण्डे प्राप्ते समुपजातकोपोयं नापितस्तं क्षुरं दूरादेव गृहे क्षिप्तवान् । अथ कृतार्तनादेयं विनापराधेन मे नासिकानेन छिन्नेत्युक्त्वा धर्माधिकारिसमीपमेनमानीतवती । सा च गोपी तेन गोपेन पुनः पृष्टोवाच—अरे पाप को मां महासतीं विरूपयितुं समर्थः । मम व्यवहारमकल्मषमष्टौ लोकपाला एव जानन्ति । यतः ।

आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च संध्ये धर्मश्च जानाति नरस्य वृत्तम् ॥ ११० ॥

ततोहं यदि परमसती स्यां निजस्वामिनं त्वां विहाय नान्यं मनसापि चिन्तयामि तदा मम मुखमक्षतं भवतु । पश्य मन्मुखम् । ततो यावदसौ गोपो दीपं प्रज्वाल्य तन्मुखमवलोकते तावदुन्नसं मुखमवलोक्य तच्चरणयोः पतितः—धन्योहं यस्येदृशी भार्या परमसाध्वी इति । योयमास्ते साधुरेतद्वृत्तान्तमपि शृणुत । अयं स्वगृहान्निर्गतो द्वादशवर्षैर्मलयोपकण्ठादिमां नगरीमनुप्राप्तः । अत्र च वेश्यागृहे सुप्तः । तस्याः कुट्टन्या गृहद्वारि स्थापितकाष्ठघटितवेतालस्य मूर्धनि रत्नमेकमुत्कृष्टमास्ते । तद् दृष्ट्वार्थलुब्धेनानेन साधुना रात्रावुत्थाय रत्नं ग्रहीतुं यत्नः कृतः । तदा तेन वेतालेन सूत्रसंचारितबाहुभ्यां पीडितः सन्नार्तनादमयं चकार । पश्चादुत्थाय कुट्टन्योक्तम्—पुत्र मलयोपकण्ठादागतोऽसि । तत्सर्वरत्नानि प्रयच्छास्मै । नो चेदनेन न त्यक्तव्योऽसि । इत्थमेवायं चेटकः । ततोऽनेन सर्वरत्नानि समर्पितानि । अधुना चायमपि हृतसर्वस्वोऽस्मासु मिलितः । एतत्सर्वं श्रुत्वा राजपुरुषैर्न्याये धर्माधिकारी प्रवर्तितः । नापितवधूर्मुण्डिता गोपी निःसारिता कुट्टनी च दण्डिता । साधोर्धनानि प्रदत्तानि । नापितश्च गृहं गतः । अतोऽहं ब्रवीमि—स्वर्णरेखामहं स्पृष्ट्वा इत्यादि ॥ अथ स्वयंकृतोऽयं दोषः । अत्र विलपनं नोचितम् । (क्षणं विमृश्य ।) मित्र सहसैव यथानयोः सौहार्दं मया कारितं तथा मित्रभेदोऽपि मया कार्यः । यतः ।

अतथ्यान्यपि तथ्यानि दर्शयन्ति हि पेशलाः ।
समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥ १११ ॥

अपरं च । उत्पन्नेष्वपि कार्येषु मतिर्यस्य न हीयते ।
स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥ ११२ ॥

करटकः पृच्छति—कथमेतत् । दमनकः कथयति—

॥ कथा ६ ॥

अस्ति द्वारवत्यां पुर्यां कस्यचिद्गोपस्य वधूर्बन्धकी । सा ग्रामस्य दण्डनायकेन तत्पुत्रेण च समं रमते । तथा चोक्तम्—

कृतार्तनादा कृतः आर्तनादः करुणस्वनः यया । अकल्मषम्—निष्पापम् । मलयोपकण्ठान्मलयपर्वतसमीपात् । काष्ठघटितवेतालस्य दारुनिर्मितवेतालमूर्त्याः । पेशलाः—चतुराः । निम्नोन्नतानि नतोन्नतभागान् । चित्रकर्मविदः आलेख्यकुशलाः । कार्येषु गहनकार्येषु इत्यर्थात् । हीयते लुप्यते । दुर्गाणि संकटानि । बन्धकी—कुलटा, पुंश्चली । 'पुंश्चल्यां स्याच्च बन्धकी' इति मेदिनी । दण्डनायकः दण्डाधिकारी नगरशान्तिरक्षकप्रधानः ।

१ त्वां विहायान्यं न जाने, पुरुषान्तरं स्वप्नेपि हि न भजे तेन धर्मेण छिन्नापि मम नासिकाच्छिन्नास्तु । मया त्वं भस्म कर्तुं शक्यसे । किंतु स्वामी त्वमिति लोकभयादुपेक्ष्यसे इत्यधिकमेकस्मिन्पुस्तके । २ कियन्मूल्यं रत्नमिदमाश्चर्यवमलोकयितुं तस्मिन् रत्ने हस्तो दत्तः इ० पा० ।

नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः।
नान्तकः सर्वभूतानां न पुंसां वामलोचना ॥ ११३ ॥

अन्यच्च। न दानेन न मानेन नार्जवेन न सेवया।
न शस्त्रेण न शास्त्रेण सर्वथा विषमाः स्त्रियः ॥ ११४ ॥

यतः। गुणाश्रयं कीर्तियुतं च कान्तं पतिं रतिज्ञं सधनं युवानम्।
विहाय शीघ्रं वनिता व्रजन्ति नरं परं शीलगुणादिहीनम् ॥ ११५ ॥

अपरं च। न तादृशीं प्रीतिमुपैति नारी विचित्रशय्यां शयितापि कामम्।
यथा हि दूर्वादिविकीर्णभूमौ प्रयाति सौख्यं परकान्तसङ्गात् ॥ ११६ ॥

अथ कदाचित्सा दण्डनायकपुत्रेण सह रममाणा तिष्ठति। अथ दण्डनायकोऽपि रन्तुं तत्रागतः। तमायान्तं दृष्ट्वा तत्पुत्रं कुशूले निक्षिप्य दण्डनायकेन समं तथैव क्रीडति। अनन्तरं तस्या भर्ता गोपो गोष्ठात्समागतः। तमालोक्य गोप्योक्तम्—दण्डनायक त्वं लगुडं गृहीत्वा कोपं दर्शयन्सत्वरं गच्छ। तथा तेनानुष्ठिते गोपेन गृहमागत्य भार्या पृष्टा। केन कार्येण दण्डनायकः समागतोत्र। सा ब्रूते—अयं केनापि कारणेन पुत्रस्योपरि क्रुद्धः। स च मार्गमाणोऽप्यत्रागत्य प्रविष्टो मया कुशूले निक्षिप्य रक्षितः। तत्पित्रा चान्विष्यता गृहे न दृष्टः। अतोयं दण्डनायकः कुपित एव गच्छति। ततः सा तत्पुत्रं कुशूलादवतार्य दर्शितवती। तथा चोक्तम्—

आहारो द्विगुणः स्त्रीणां बुद्धिस्तासां चतुर्गुणा।
षड्गुणो व्यवसायश्च कामश्चाष्टगुणः स्मृतः ॥ ११७ ॥

अतोऽहं ब्रवीमि—उत्पन्नेष्वपि कार्येषु इत्यादि॥ करटको ब्रूते—अस्त्वेवम्। किंत्वनयोर्महानन्योन्यनिसर्गोपजातस्नेहः कथं भेदयितुं शक्यः। दमनको ब्रूते—उपायः क्रियताम्। तथा चोक्तम्—

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः।
काकः कनकसूत्रेण कृष्णसर्पमघातयत् ॥ ११८ ॥

करटकः पृच्छति-कथमेतत्। दमनकः कथयति--

॥ कथा ७ ॥

कस्मिंश्चित्तरौ वायसदंपती निवसतः। तयोश्चापत्यानि तत्कोटरावस्थितेन कृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वायसी वायसमाह--नाथ त्यज्यतामयं तरुः। अत्र यावत्कृष्णसर्पस्तावदावयोः संततिः कदाचिदपि न भविष्यति। यतः।

तृप्यति काष्ठानाम्। तृतीयार्थे षष्ठी। म. भा. उ. प. ४०, ७; अ. प. ३८. २५. मानेन मानदानेन। आर्जवेन ऋजोर्भावः आर्जवं तेन सरलताप्रकाशनेन। शस्त्रेण—शस्त्रप्रहारभयेनेत्यर्थः। शास्त्रेण शास्त्रवाक्योपदेशेन। स्त्रियः वशीक्रियन्ते इति शेषः। अत एव ताः सर्वथा सर्वप्रकारेण विषमाः दुराराध्याः। गुणाश्रयं प्रशंसनीयगुणानामाधारम्। कान्तं कमनीयम्। परं नरं जारम्। प्रीतिं—प्रमोदम्। विचित्रशय्यां—रमणीयशय्याम्। दूर्वादि०—दूर्वाप्रभृत्यावृतस्थाने। कुशूले धान्यस्थापनपात्रविशेषे। द्विगुणः पुरुषापेक्षया इति शेषः। बुद्धिः चातुर्यम्। व्यवसायः—कार्ये प्रवृत्तिः। कामः—संभोगेच्छा। अन्योन्य०—अन्योन्यस्मिन् निसर्गात्स्वभावादुपजातः

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१ किमपि। २ विहाय शीघ्रं वनिता परं नरं प्रयाति हीनं गुणजातिरूपम्। इ० पा० ३ काक्या कनकसूत्रेण कृष्णसर्पो निपातितः। इ० पा०।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः।
ससर्पे च गृहे वासो मृत्युरेव न संशयः॥ ११९॥

वायसो ब्रूते--प्रिये न भेतव्यम्। वारंवारं मयैतस्य महापराधः सोढः। इदानीं पुनर्न क्षन्तव्यः। वायस्याह--कथमेतेन बलवता सार्धं भवान्विग्रहीतुं समर्थः। वायसो ब्रूते--अलमनया शङ्कया। यतः।

बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम्।
पश्य सिंहो मदोन्मत्तः शशकेन निपातितः॥ १२०॥

वायसी विहस्याह--कथमेतत्। वायसः कथयति--

॥ कथा ८ ॥

अस्ति मन्दरनाम्नि पर्वते दुर्दान्तो नाम सिंहः। स च सर्वदा पशूनां वधं कुर्वन्नास्ते। ततः सर्वैः पशुभिर्मिलित्वा स सिंहो विज्ञप्तः--मृगेन्द्र किमर्थमेकदा बहुपशुघातः क्रियते। यदि प्रसादो भवति तदा वयमेव भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः। ततः सिंहेनोक्तम्--यद्येतदभिमतं भवतां तर्हि भवतु तत्। ततः प्रभृत्येकैकं पशुमुपकल्पितं भक्षयन्नास्ते। अथ कदाचिद्वृद्धशशकस्य कस्यचिद्वारः समायातः। सोऽचिन्तयत्--

त्रासहेतोर्विनीतिस्तु क्रियते जीविताशया।
पञ्चत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे॥ २१॥

तन्मन्दं मन्दं गच्छामि। ततः सिंहोपि क्षुधापीडितः कोपात्तमुवाच--कुतस्त्वं विलम्बादागतोऽसि। शशकोऽब्रवीत्--देव नाहमपराधी। आगच्छन्पथि सिंहान्तरेण बलाद्धृतः। तस्याग्रे पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रागतोऽस्मि। सिंहः सकोपमाह--सत्वरं गत्वा दुरात्मानं दर्शय। क्व स दुरात्मा तिष्ठति। ततः शशकस्तं गृहीत्वा गभीरकूपं दर्शयितुं गतः। अत्रागत्य स्वयमेव पश्यतु स्वामी इत्युक्त्वा तस्मिन्कूपजले तस्य सिंहस्यैव प्रतिबिम्बं दर्शितवान्। ततोऽसौ क्रोधाध्मातो दर्पात्तस्योपर्यात्मानं निक्षिप्य पञ्चत्वं गतः। अतोऽहं ब्रवीमि--बुद्धिर्यस्य इत्यादि॥ वायस्याह--श्रुतं मया सर्वम्। संप्रति यथा कर्तव्यं तद् ब्रूहि। वायसोऽवदत्--अत्रासन्ने सरसि राजपुत्रः प्रत्यहमागत्य स्नाति। स्नानसमये तदङ्गादवतारितं तीर्थशिलानिहितं कनकसूत्रं चञ्च्वा विधृत्यानीयास्मिन्कोटरे धारयिष्यसि। अथ कदाचित्स्नातुं जलं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम्। अथ कनकसूत्रानुसरणप्रवृत्तै राजपुरुषैस्तत्र तरुकोटरे कृष्णसर्पो दृष्टो व्यापादितश्च। अतोहं ब्रवीमि--उपायेन हि यच्छक्यम् इत्यादि। करटको ब्रूते--यद्येवं तर्हि

स्नेहः मैत्री। शठं--धूर्तं, वञ्चकम्। उत्तरदायकः--समानप्रत्युक्तिदायकः। विग्रहीतुं योद्धुम्। उपढौकयामः--उपाहारार्थं दास्यामः। उपहारीकरिष्यामः। उपकल्पितम्--तदर्थं प्रेषितम्। त्रासहेतोः इ० जीविताशया प्राणरक्षापेक्षया त्रासहेतोः भयहेतोः विनीतिः विनयः क्रियते अनुष्ठीयते। तदनुरोधाद्विनयेन वर्तनं क्रियते इत्यर्थः। क्रोधाध्मातः--क्रोधेन आध्मातः उपचितक्रोधः। यथा कर्तव्यं प्रस्तुते यदुचितम्। तीर्थशिलानिहितम्--तीर्थशिला जलावतारसोपानप्रस्तरः। कनकसूत्रं सुवर्णनिर्मितकण्ठाभरणविशेषम्। कनकसूत्र०--काक्या धृतस्य

गच्छ । शिवास्ते सन्तु पन्थानः । ततो दमनकः पिङ्गलकसमीपं गत्वा प्रणम्योवाच--देव आत्ययिकं किमपि महाभयकारि मन्यमान आगतोऽस्मि । यतः ।

आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
कल्याणवचनं ब्रूयादपृष्टोऽपि हितो नरः ॥ १२२ ॥

अन्यच्च । भोगस्य[2] भाजनं राजा मन्त्री कार्यस्य भाजनम् ।
राजकार्यपरिध्वंसी[3] मन्त्री दोषेण लिप्यते ॥ १२३ ॥

अमात्यानामेष क्रमः—

वरं प्राणपरित्यागः शिरसो वापि कर्तनम् ।
न तु स्वामिपदावाप्तिपातकेच्छोरुपेक्षणम् ॥ १२४ ॥

पिङ्गलकः सादरमाह--अथ भवान्किं वक्तुमिच्छति । दमनको ब्रूते--देव संजीवकस्तवोपर्यसदृशव्यवहारीव लक्ष्यते । तथा चास्मत्संनिधाने श्रीमद्देवपादानां शक्तित्रयनिन्दां कृत्वा राज्यमेवाभिलषति । एतच्छ्रुत्वा पिङ्गलकः सभयं साश्चर्यं तूष्णीं स्थितः । दमनकः पुनराह--देव सर्वामात्यपरित्यागं कृत्वैक एवायं यत्त्वया सर्वाधिकारी कृतः स एव दोषः । यतः ।

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १२५ ॥

अपरं च । एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं[4] यदा
तं मोहाच्छ्रयते मदः स च मदालस्येन निर्भिद्यते ।
निर्भिन्नस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा
स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणान्तिकं द्रुह्यति ॥ १२६ ॥

अन्यच्च । विषदिग्धस्य भक्तस्य[5] दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य मूलादुद्धरणं सुखम् ॥ १२७ ॥

कनकसूत्रस्य अनुसरणे अनुगमने कृतोद्योगैः । आत्ययिकम्–अत्ययः नाशः प्रयोजनमस्य विनाशकारि अनिष्टम् । ‘अत्ययोऽतिक्रमे दण्डे विनाशे दोषकृच्छ्रयोः’ इति मेदिनी । स्वामिपदावाप्तिपातकेच्छोः–स्वामिनः राज्ञः पदस्य अवाप्तिस्तदेव पातकं अवाप्तिरूपं पातकं वा तस्येच्छोः अभिलाषुकस्य । शक्तित्रयनिन्दा–प्रभुशक्तिः उत्साहशक्तिः मन्त्रशक्तिश्चेति शक्तित्रयं तस्य निन्दा । ‘शक्तयस्तिस्रः प्रभावोत्साहमन्त्रजाः ।’ इत्यमरः । तत्र कोशदण्डजं तेजः प्रभुशक्तिः । विक्रमबलमुत्साहशक्तिः । संध्यादीनां सामादीनां च यथावत्स्थापनं मन्त्रशक्तिः । अत्युच्छ्रिते महाबलतया अत्यन्तोन्नते । पादौ मन्त्रशक्तिप्रभुशक्तिरूपौ विष्टभ्य समवस्थाप्य । उपतिष्ठते । सुस्थिरा सती तयोः संगता भवति इत्यर्थः । उपाद्देवपूजासंगतिकरणमित्रकरणपथिष्विति तङ् । असहा भरस्य तादृशावस्थानभरासहिष्णुः । द्वयोः वैमत्येन न्यूनाधिकभावमुपेत्य द्वैधीभावेन स्थितयोः इत्यर्थः । अयं श्लोको मुद्राराक्षसाच्चतुर्थाङ्कादुद्धृतः । एकमिति–मोहात् आत्मनो वास्तवपदाज्ञानात् । मदः गर्वः । मदालस्येन–मदश्च आलस्यं कार्यविमुखता च मदालस्यं (स. द्वं.) मदजनितं आलस्यं इति वा तेन निर्भिद्यते आक्रान्तः भवति । स्वतन्त्रस्पृहा स्वातन्त्र्येच्छा । प्राणान्तिकं द्रुह्यति—प्राणविनाशं यावदनिष्टाचरणं करोति । विषदिग्धस्य भक्तस्य–विषमिश्रितस्यान्नस्य । दुष्टस्य–कलुषित-

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१ समा०, भोग्यस्य. ३ ०ध्वंसात्. ४ प्रधानं. ५ भुक्तस्य.

किं च । यः कुर्यात्सचिवायत्तां श्रियं तद्व्यसने सति ।
सोऽन्धवज्जगतीपालः सीदेत्संचारकैर्विना ॥ १२८ ॥

स च सर्वकार्येषु स्वेच्छातः प्रवर्तते । तदत्र प्रमाणं स्वामी । एतच्च जानामि ।

न सोऽस्ति पुरुषो लोके यो न कामयते श्रियम् ।
परस्य युवतीं रम्यां सादरं नेक्षतेऽत्र कः ॥ १२९ ॥

सिंहो विमृश्याह—भद्र यद्यप्येवं तथापि संजीवकेन सह मम महान्स्नेहः । पश्य ।

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
अशेषदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥ १३० ॥

अन्यच्च । अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।
दग्धमन्दिरसारेऽपि कस्य वह्नावनादरः ॥ १३१ ॥

दमनको वदति—देव स एव दोषः । यतः ।

यस्मिन्नेवाधिकं चक्षुरारोपयति पार्थिवः ।
सुतेऽमात्येऽप्युदासीने स लक्ष्म्याश्रीयते जनः ॥ १३२ ॥

शृणु देव । अप्रियस्यापि पथ्यस्य परिणामः सुखावहः ।
वक्ता श्रोता च यत्रास्ति रमन्ते तत्र संपदः ॥ १३३ ॥

त्वया च मूलभृत्यानपास्यायमागन्तुकः पुरस्कृतः । एतच्चानुचितं कृतम् । यतः ।

मूलभृत्यान्परित्यज्य नागन्तून्प्रतिमानयेत् ।
नातः परतरो दोषो राज्यभेदकरो यतः ॥ १३४ ॥

सिंहो ब्रूते—किमाश्चर्यम् । यन्मयायमभयवाचं दत्त्वानीतः संवर्धितश्च तत्कथं मह्यं द्रुह्यति । दमनको ब्रूते—देव ।

दुर्जनः प्रकृतिं याति सेव्यमानोऽपि नित्यशः ।
स्वेदनाभ्यञ्जनोपायैः श्वपुच्छमिव नामितम् ॥ १३५ ॥

अपरं च । स्वेदितो मर्दितश्चैव रज्जुभिः परिवेष्टितः ।
मुक्तो द्वादशभिर्वर्षैः श्वपुच्छः प्रकृतिं गतः ॥ १३६ ॥

अन्यच्च । वर्धनं वाथ सन्मानं खलानां प्रीतये कुतः ।
फलन्त्यमृतसेकेऽपि न पथ्यानि विषद्रुमाः ॥ १३७ ॥

अतोऽहं ब्रवीमि—

अपृष्टोऽपि हितं ब्रूयाद्यस्य नेच्छेत्पराभवम् ।
एष एव सतां धर्मो विपरीतमतोऽन्यथा ॥ १३८ ॥

मनसः दुराशयस्य । सुखं–सुखकरम् । तद्व्यसने–तस्य सचिवस्य व्यसने सति तस्मिन्नापद्ग्रस्ते । संचारकैः उपदेशकैः । अत्र प्रमाणं स्वामी—परस्तात्कार्यनिर्णये इति शेषः । व्यलीकानि अपराधान् । दुष्टः दूषितः । दग्ध०–दग्धं भस्मीकृतं अशेषं मन्दिरसारं मन्दिरगतानि श्रेष्ठवस्तूनि येन । अनादरः–अनास्था । उदासीने–परकीये, अन्यस्मिन्कस्मिंश्चित् । अप्रियस्य–आपाततः दुःखकरस्य । पथ्यस्य हितस्य वक्ता श्रोता च–अप्रियस्यापि पथ्यस्य इत्यर्थः । अत्र समानार्थः श्लोकः किरातार्जुनीये–स किंसखा साधु न शास्ति योधिपं हितान्न यः संशृणुते स किंप्रभुः । सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः ॥ राज्यभेदकरः राजत्वविघातकः । राज्ये भेदजनको वा । भेदः उपजापः । सेव्यमानः शुश्रूषमाणः । स्वेदन०–स्वेदनं मृदुतापादनार्थं स्वेदजननम् । अभ्यञ्जनं तैलादिना मर्दनम् । पथ्यानि—हितकराणि । सुस्वादूनि इत्यर्थः । फलानि । विपरीतमतोन्यथा—अतः विपरीतं

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१ मूलभृत्यापराधेन नागन्तून्प्रति(मान)पालयेत् इ० पा० । २ विपरीतो मतो०.

तथा चोक्तम्—

स स्निग्धोऽकुशलान्निवारयति यस्तत्कर्म यन्निर्मलं
सा स्त्री यानुविधायिनी स मतिमान्यः सद्भिरभ्यर्च्यते ।
सा श्रीर्या न मदं करोति स सुखी यस्तृष्णया मुच्यते
तन्मित्रं यदकृत्रिमं स पुरुषो यः खिद्यते नेन्द्रियैः ॥ १३९ ॥

यदि संजीवकव्यसनार्दितो विज्ञापितोऽपि स्वामी न निवर्तते तदेदृशो भृत्यस्य न दोषः । तथा च ।

नृपः कामासक्तो गणयति न कार्यं न च हितं
यथेष्टं स्वच्छन्दः प्रविचरति मत्तो गज इव ।
ततो मानाध्मातः स पतति यदा शोकगहने
तदा भृत्ये दोषान्क्षिपति न निजं वेत्त्यविनयम् ॥ १४० ॥

पिङ्गलकः स्वगतम् ।

न परस्यापवादेन परेषां दण्डमाचरेत् ।
आत्मनावगमं कृत्वा बध्नीयात्पूजयेत वा ॥ १४१ ॥

तथा चोक्तम्—

गुणदोषावनिश्चित्य विधिर्न ग्रहनिग्रहे ।
स्वनाशाय यथा न्यस्तो दर्पात्सर्पमुखे करः ॥ १४२ ॥

प्रकाशं ब्रूते—तदा संजीवकः किं प्रत्यादिश्यताम् । दमनकः ससंभ्रममाह—देव मा मैवम् । एतावता मन्त्रभेदो जायते ।

तथा चोक्तम्—

मन्त्रबीजमिदं गुप्तं रक्षणीयं तथा यथा ।
मनागपि न भिद्येत तद्भिन्नं न प्ररोहति ॥ १४३ ॥

किं च । आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥ १४४ ॥

अस्माद्विरुद्धो धर्मः अन्यथा असाधूनां खलानाम् । अनुविधायिनी—आज्ञाकारिणी, भर्तुश्चित्तानुसारिणी वा । करोति जनयति । अकृत्रिमं निष्कपटं, शुद्धमति । इन्द्रियैः न खिद्यते—तेषां वशगो भूत्वा नायास्यते । सञ्जीवकव्यसनार्दितः सञ्जीवकात् यद् व्यसनं अपायः तेन अर्दितः पीडितः । निवर्तते—आगामिव्यसनादिति शेषः । ईदृशः मादृशः । भाव्यापत्पिशुनस्य इत्यर्थः । कार्यं कर्तव्यम् । इष्टमनतिक्रम्य यथेष्टम् । स्वच्छन्दः आत्मेच्छानुवर्ती । मत्तः—नृपः गजश्च । प्रविचरति—प्रभ्रष्टः विचरति । मानाध्मातः मदोद्धतः । शोकगहने—शोकारण्ये । अविनयम्—अनुचिताचरणम् । परस्य परकृतेन । कर्तरि षष्ठी । अपवादः निन्दा आक्षेपः । अन्यकृतं दोषप्रदर्शनमिति यावत् । आत्मनावगमं कृत्वा—स्वयं याथार्थ्यं ज्ञात्वा । विधिर्न ग्रहनिग्रहे ग्रहनिग्रहौ न कर्तव्यौ इत्यर्थः । कृतौ चेत् स्वनाशाय इ० । ग्रहः निरोधः निर्बन्धः । ‘ ग्रहोनुग्रहनिर्बन्धग्रहणेषु रणोद्यमे । सूर्यादौ पूतनादौ च सैंहिकेयोपरागयोः ॥ ’ इति विश्वः । निग्रहः दण्डः । प्रत्यादिश्यताम्—स्वपदच्युतः क्रियताम् । भिद्येत प्रकाशं गच्छेत् । न प्ररोहति अङ्कुरं न प्रसूते । विस्तारं प्राप्य न फलति इत्यर्थः । आदेयस्येति—आदेयस्य कर्मणः क्षिप्रं अक्रियमाणस्य सतः तद्रसं तस्य सारभूतं फलमिति यावत् कालः

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१ अर्थ० । २ परस्य प्रवादेन । इ० पा० । ३ दोषान० । ४ विधिराग्रहनिग्रहः । ५ स ना० ।

तदवश्यं समारब्धं महता प्रयत्नेन संपादनीयम् । किं च ।

मन्त्रो योध इवाधीरः सर्वाङ्गैः संवृतैरपि ।
चिरं न सहते स्थातुं परेभ्यो भेदशङ्कया ॥ १४५ ॥

यद्यसौ दृष्टदोषोऽपि दोषान्निवर्त्य संधातव्यस्तदतीवानुचितम् । यतः ।

सकृद्दुष्टं तु यो मित्रं पुनः संधातुमिच्छति ।
स मृत्युमेव गृह्णाति गर्भमश्वतरी यथा ॥ १४६ ॥

सिंहो ब्रूते—ज्ञायतां तावत्किमस्माकमसौ कर्तुं समर्थः । दमनक आह—देव ।

अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः ॥ १४७ ॥

सिंहः पृच्छति—कथमेतत् । दमनकः कथयति—

॥ कथा ९ ॥

दक्षिणसमुद्रतीरे टिट्टिभदंपती निवसतः । तत्र चासन्नप्रसवा टिट्टिभी भर्तारमाह—नाथ प्रसवयोग्यस्थानं निभृतमनुसंधीयताम् । टिट्टिभोऽवदत्—भार्ये नन्विदमेव स्थानं प्रसूतियोग्यम् । सा ब्रूते—समुद्रवेलया प्लाव्यते स्थानमेतत् । टिट्टिभोऽवदत्–किमहं निर्बलः येन[1] स्वगृहावस्थितः समुद्रेण निग्रहीतव्यः । टिट्टिभी विहस्याह–स्वामिन् त्वया समुद्रेण च महदन्तरम् । अथ वा ।

दुःखमात्मा परिच्छेत्तुमेवं योग्यो न वेति वा ।
अस्तीदृग्यस्य विज्ञानं स कृच्छ्रेपि न सीदति ॥ १४८ ॥[2]

अपि च । अनुचितकार्यारम्भः स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वासो मृत्योर्द्वाराणि चत्वारि ॥ १४९ ॥

ततः [कृच्छ्रेण] स्वामिवचनात्तत्रैव प्रसूता सा । एतत्सर्वं श्रुत्वा समुद्रेणापि तच्छक्तिज्ञानार्थं तदण्डान्यपहृतानि । ततष्टिट्टिभी शोकार्ता भर्तारमाह—नाथ कष्टमापतितम् । तान्यण्डानि मे नष्टानि । टिट्टिभोऽवदत्—प्रिये मा भैषीः । इत्युक्त्वा पक्षिणां मेलकं कृत्वा पक्षिस्वामिनो गरुडस्य समीपं गतः । तत्र गत्वा सकलवृत्तान्तः टिट्टिभेन भगवतो गरुडस्य पुरतो निवेदितः—देव

पिबति ग्रसते । संपादनीयम्–निर्वर्तनीयं, समाप्तिं नेतव्यम् । संवृतैः सुगुप्तैः कवचाच्छादितैश्च । भेदशङ्कया–प्रकाशशङ्कया विदारणशङ्कया च । गर्भमश्वतरी यथा–यथा अश्वतरी गर्दभजा अश्वा गर्भं मृत्युमेव गृह्णाति गर्भरूपं मृत्युमेवोदरे वहति इत्यर्थः । सा हि गर्भमोचनसमये उदरभेदान्म्रियते इति प्रसिद्धिः । तथा हि महाभारतम्—'दण्डेनोपनतं शत्रुमनुगृह्णाति यो नरः । स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा ॥' रामायणं च–'उदरस्य समुत्थाने स्वगर्भोश्वतरीमिव' [हन्ति] इ० । अङ्गाङ्गिभावम्–न्यूनाधिकतां, प्रधानाप्रधानताम् । आसन्नप्रसवा–आसन्नः प्रसवः प्रसूतिकालः यस्याः सा । निभृतम्–दृष्टेरगोचरम् । अनुसंधीयतां–निरूप्यतां, अन्विष्यताम् । निग्रहीतव्यः–अण्डापहाररूपनिग्रहेणं अवज्ञातव्यः । दुःखमिति–आत्मा स्वयं योग्यः कर्मणि शक्तो न वेति परिच्छेत्तुं निश्चयेन ज्ञातुं दुःखं कष्टमेव । सहसात्मनो योग्यायोग्यता न ज्ञायते इत्यर्थः । न सीदति न विधुरो

१ येन मम गृहावस्थितान्यण्डानि समुद्रेणापहर्तव्यानि इ. पा. ।

२ पराभवं परिच्छेत्तुं योग्यायोग्यं च वेत्ति यः ।
अस्तीह यस्य विज्ञानं कृच्छ्रेणापि न सीदति ॥ इ. पा. ।

समुद्रेणाहं स्वगृहावस्थितो विनापराधेनैव निगृहीत इति । ततस्तद्वचनमाकर्ण्य गरुत्मता प्रभुर्भगवान्नारायणः सृष्टिस्थितिप्रलयहेतुर्विज्ञप्तः । स समुद्रमण्डदानायादिदेश । ततो भगवदाज्ञां मौलौ निधाय समुद्रेण तान्यण्डानि टिट्टिभाय समर्पितानि । अतोऽहं ब्रवीमि—अङ्गाङ्गिभावमज्ञात्वा इत्यादि । राजाह—कथमसौ ज्ञातव्यो द्रोहबुद्धिरिति । दमनको ब्रूते—यदासौ सदर्पः शृङ्गाग्रप्रहरणाभिमुखश्चकित इवागच्छति तदा ज्ञास्यति स्वामी । एवमुक्त्वा संजीवकसमीपं गतः । तत्र गतश्च मन्दं मन्दमुपसर्पन्विस्मितमिवात्मानमदर्शयत् । संजीवकेन सादरमुक्तम्—भद्र कुशलं ते । दमनको ब्रूते— अनुजीविनां कुतः कुशलम् । यतः ।

संपत्तयः पराधीनाः सदा चित्तमनिर्वृतम् ।
स्वजीवितेऽप्यविश्वासस्तेषां ये राजसंश्रयाः[1] ॥ १५० ॥

अन्यच्च । कोऽर्थान्प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः
स्त्रीभिः कस्य न खण्डितं भुवि मनः को वास्ति राज्ञां प्रियः
कः कालस्य भुजान्तरं न च गतः कोऽर्थी गतो गौरवं
को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥ १५१ ॥

संजीवकेनोक्तम्—सखे ब्रूहि किमेतत् । दमनक आह—किं ब्रवीमि मन्दभाग्यः । पश्य ।

यथा[2] समुद्रे निर्मग्नो लब्ध्वा सर्पावलम्बनम् ।
न मुञ्चति न चादत्ते तथा मुग्धोऽस्मि संप्रति ॥ १५२ ॥

यतः । एकत्र राजविश्वासो नश्यत्यन्यत्र बान्धवः ।
किं करोमि क्व गच्छामि पतितो दुःखसागरे ॥ १५३ ॥

इत्युक्त्वा दीर्घं निःश्वस्योपविष्टः । संजीवको ब्रूते—तथापि मित्र सविस्तरं मनोगतमुच्यताम् । दमनकः सुनिभृतमाह—यद्यपि राजविश्वासो न कथनीयस्तथापि [3]भवानस्मदीयप्रत्ययादागतः । मया परलोकार्थिनावश्यं तव हितमाख्येयम् । शृणु । अयं स्वामी तवोपरि विकृतबुद्धी रहस्युक्तवान्—संजीवकमेव हत्वा स्वपरिवारं तर्पयामि । एतच्छ्रुत्वा संजीवकः परं विषादमगमत् । दमनकः पुनराह । अलं विषादेन । प्राप्तकालकार्यमनुष्ठीयताम् । संजीवकः क्षणं विमृश्याह । सुष्ठु खल्विदमुच्यते ।

भवति, नाशं नैतीति वा । मेलकम्—सभाम् । सृष्टिस्थितिप्रलयहेतुः जगतः सृष्टिः उत्पत्तिश्च स्थितिः पालनं च प्रलयः संहारश्च तेषां हेतुः कारणम् । मौलौ निधाय मस्तके कृत्वा, शिरसाऽभ्यर्च्य । अतिविनयेन भगवदाज्ञां पालयित्वेत्यर्थः । द्रोहबुद्धिः पापमतिः । अपायचिन्तनपरः इत्यर्थः । शृङ्गाग्र०—शृङ्गयोरग्रे ताभ्यां प्रहरणं तत्र अभिमुखः । चकित इव—संरब्धचित्त इव संभ्रान्त इव । पराधीनाः नृपेच्छायत्ता इत्यर्थः । अनिर्वृतम्—आकुलम् । राजसंश्रयाः भूपालावलम्बिनः, राजसेवकाः । विषयिणः—भोगासक्तस्य, विषयसुखरतस्य । अस्तं गताः—अन्तं याताः । न कस्यापि इत्यर्थः । खण्डितम्—विकलीकृतं, प्रतिप्रेमाभावाद्व्याहतम् । कालस्य इ०—यमस्य वशतां न गतः कालेन न कवलितः । दुर्जनवागुरासु दुर्जनानां खलानां वागुरासु कपटजालेषु । मुग्धः—किंकर्तव्यतामूढः । इतिकर्तव्यताशून्यः इत्यर्थः । मनोगतं यद् हृदयस्थितं तत् । राजविश्वासः राज्ञा विश्वस्य कथितम् । विकृतबुद्धिः विकृता विपरीतभावमापन्ना बुद्धिः यस्य । प्राप्तः कालो यस्य तत्प्राप्तकालं कालोचितम् ।

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१ सेवकाः इ० पा० । २ मज्जन्नपि पयोराशौ इ० पा० । ३ भवानस्मत्कृतज्ञः । इत्यध० ।

दुर्जनगम्या नार्यः प्रायेणापात्रभृद्भवति राजा।
कृपणानुसारि च धनं देवो गिरिजलधिवर्षी च ॥ १५४ ॥

स्वगतम्--तत्किमिदमेतद्विचेष्टितं न वेत्त्येतद्व्यवहारादेव निर्णेतुं न शक्यते। यतः।

कश्चिदाश्रयसौन्दर्याद्धत्ते शोभामसज्जनः।
प्रमदालोचनन्यस्तं मलीमसमिवाञ्जनम् ॥ १५५ ॥

कष्टं किमिदमापतितम्। यतः।

आराध्यमानो नृपतिः प्रयत्नान्न तोषमायाति किमत्र चित्रम्।
अयं त्वपूर्वप्रतिमाविशेषो यः सेव्यमानो रिपुतामुपैति ॥ १५६ ॥

तदयमशक्यार्थः प्रमेयः। यतः।

निमित्तमुद्दिश्य हि यः प्रकुप्यति
ध्रुवं स तस्यापगमे प्रसीदति।
अकारणद्वेषि मनस्तु यस्य वै
कथं जनस्तं परितोषयिष्यति ॥ १५७ ॥

किं मयापकृतं राज्ञः। अथ वा निर्निमित्तापकारिणश्च भवन्ति राजानः। दमनको ब्रूते--एवमेतत्। शृणु।

विज्ञैः स्निग्धैरुपकृतमपि द्वेष्यतामेति किंचि-
त्साक्षादन्यैरपकृतमपि प्रीतिमेवोपयाति।
दुर्ग्राह्यत्वान्नृपतिमनसां नैकभावाश्रयाणां
सेवाधर्मः परमगहनो योगिनामप्यगम्यः ॥ १५८ ॥

अन्यच्च। कृतशतमसत्सु नष्टं सुभाषितशतं च नष्टमबुधेषु।
वचनशतमवचनकरे बुद्धिशतमचेतने नष्टम् ॥ १५९ ॥

किं च। चन्दनतरुषु भुजंगा जलेषु कमलानि तत्र च ग्राहाः।
गुणघातिनश्च भोगे खला न च सुखान्यविघ्नानि ॥ १६० ॥

दुर्जनगम्याः--दुष्टलोकैः लभ्याः। अपात्रभृत्-अपात्रं अयोग्यपुरुषं बिभर्तीति। गिरिजलधिवर्षी--न सस्यक्षेत्रवर्षी इत्यर्थः। सर्वत्र विसंष्ठुला एव विधिप्रवृत्तिः इति भावः। कश्चिद् असज्जनः--स्वाश्रययोगेनैव शोभां धत्ते बही रमणीयो दृश्यते। अन्तस्तु खलचरित एव इति भावः। मलीमसं मलिनं अञ्जनं कज्जलमिव। प्रतिमाविशेषः--मूर्तिविशेषः, विचित्रा विधातुर्घटना इत्यर्थः। अशक्यार्थः अशक्यः असाध्यः अर्थः विषयः यस्य। प्रमेयः अर्थ इति शेषः। तस्यापगमे तस्य निमित्तस्य अपगमे दूरीभावे। तस्मिन्निराकृते इत्यर्थः। निर्निमित्त०--निर्गतं निमित्तं यस्मिन्कर्मणि तद्यथा तथा कारणव्यतिरेकेण अपकुर्वन्ति तादृशाः। विज्ञैः विशेषं जानन्तीति विज्ञाः विचक्षणाः। तैः स्निग्धैः हितबुद्धिभिः। उपकृतमपि किंचित् उपकारत्वेन कृतमपि किंचित्। दुर्ग्राह्यत्वाद्दुर्ज्ञेयत्वात्। नैकभावाश्रयाणां अस्थिरचित्ताना-मित्यर्थः। द्वेष्यतामेति द्वेषं संपादयति। कृतशतम्--कृतोपकारशतम्। असत्सु--अकृतज्ञेषु। नष्टं--विफलं भवतीति शेषः। अबुधेषु--काव्यरसानभिज्ञेषु। अवचनकरे--वाक्यपा-लनपराङ्मुखे। अचेतने ज्ञानरहिते। चन्दनतरुषु--चन्दनस्य घ्राणतर्पणः गन्धः अस्ति किंतु तत्र भुजंगभयं इत्यर्थः। ग्राहाः नक्राः। भोगे अमात्यपदादीनामिति शेषः। गुणघातिनः

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१ इत्यस्मात्परम्--नीचमाश्रयते लक्ष्मीरकुलीनं सरस्वती। अपात्रं भजते नारी गिरौ वर्षति वासवः॥ इत्यधिकमेकस्मिन्पुस्तके। २ अस्मात्प्राक्--तत्र विचिन्त्योक्तम् इत्यधिकं क्वचित्; किमेतत् इ. पा. ३ संतोष०. ४ हृत०. ५ चित्रं चित्रं किमपि चरितं. ६ खला भोगेषु.

अन्यच्च । मूलं भुजंगैः कुसुमानि भृङ्गैः शाखाः प्लवङ्गैः शिखराणि भल्लैः ।
नास्त्येव तच्चन्दनपादपस्य यन्नाश्रितं दुष्टतरैश्च हिंस्रैः ॥ १६१ ॥

अयं तावत्स्वामी वाङ्मधुरो विषहृदयो मया ज्ञातः । यतः ।

दूरादुच्छ्रितपाणिरार्द्रनयनः प्रोत्सारितार्धासनो[1]
गाढालिङ्गनतत्परः प्रियकथाप्रश्नेषु दत्तादरः ।
अन्तर्भूतविषो बहिर्मधुमयश्चातीव मायापटुः
को नामायमपूर्वनाटकविधिर्यः शिक्षितो दुर्जनैः ॥ १६२ ॥

तथा[2] हि । पोतो दुस्तरवारिराशितरणे दीपोऽन्धकारागमे
निर्वाते व्यजनं मदान्धकरिणां दर्पोपशान्त्यै सृणिः ।
इत्थं तद्भुवि नास्ति यस्य विधिना नोपायचिन्ता कृता
मन्ये दुर्जनचित्तवृत्तिहरणे धातापि भग्नोद्यमः ॥ १६३ ॥

संजीवकः (पुनर्निःश्वस्य)—कष्टं भोः । कथमहं सस्यभक्षकः सिंहेन[3] निपातयितव्यः । यतः ।

ययोरेव समं वित्तं ययोरेव समं बलम् ।
तयोर्विवादो मन्तव्यो नोत्तमाधमयोः क्वचित् ॥ १६४ ॥

(पुनर्विचिन्त्य) । केनायं राजा ममोपरि विकारितो न जाने । भेदमुपगताद्राज्ञः सदा भेतव्यम् । यतः ।

मन्त्रिणा पृथिवीपालचित्तं विघटितं क्वचित् ।
वलयं स्फाटिकस्येव को हि संधातुमीश्वरः ॥ १६५ ॥

अन्यच्च । वज्रं च राजतेजश्च द्वयमेवातिभीषणम् ।
एकमेकत्र पतति पतत्यन्यत्समन्ततः ॥ १६६ ॥

तत्संग्रामे मृत्युरेवा[4]श्रीयताम् । इदानीं तदाज्ञानुवर्तनमयुक्तम् । यतः ।

मृतः प्राप्नोति[5] वा स्वर्गं शत्रुं हत्वा सुखानि वा ।
उभावपि हि शूराणां गुणावेतौ सुदुर्लभौ ॥ १६७ ॥

युद्धकालश्चायम् ।

यत्रायुद्धे ध्रुवं[6] मृत्युर्युद्धे जीवितसंशयः ।
तमेव कालं युद्धस्य प्रवदन्ति मनीषिणः ॥ १६८ ॥

यतः । अयुद्धे हि यदा पश्येन्न किंचिद्धितमात्मनः ।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥ १६९ ॥

गुणलेपकारिणः खलाः पिशुनाः । भल्लैः ऋक्षैः । दुष्टतरैः अतिदुष्टैः । उच्छ्रितपाणिः उन्नमितहस्तः । प्रोत्सारित०—प्रोत्सारितं उत्सृष्टं अर्धासनं येन । अन्तर्भूतविषः—अन्तर्भूतं विषं यस्य । मधुमयः मधुप्रचुरः । बहिः रमणीयं व्यवहरन् इत्यर्थः । मायापटुः कपटजालविस्तरणे कुशलः । पोतः—नौका । सृणिः—अङ्कुशः । भग्नोद्यमः—विफलप्रयत्नः । उत्तमाधमयोः उत्कृष्टनिकृष्टयोः, हीनाधिकबलयोः । विकारितः—विकृतिं प्रापितः । भेदमुपगतात्—विकृतात् विद्वेषभावं गतात् । विघटितं—विश्लेषितम् । ईश्वरः समर्थः । वज्रं कुलिशम् । विद्युत्पात इति यावत् । समन्ततः सर्वव्यापीति ततो विशिष्यत इत्यर्थः ।

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१ प्रोच्छारिता० इ० पा० । २ तथा पश्य. ३ सिंहे निपातितः । ४ संग्राममृत्युः । ५ प्राप्स्यामि । इ० पा० । ६ ध्रुवो नाशः.

जये च लभते लक्ष्मीं मृतेनापि सुराङ्गनाम् ।
क्षणविध्वंसिनः कायाः का चिन्ता मरणे रणे ॥ १७० ॥

एतच्चिन्तयित्वा संजीवक आह--भो मित्र कथमसौ मां जिघांसुर्ज्ञातव्यः । दमनको ब्रूते--यदासौ समुद्धतलाङ्गूल उन्नतचरणो विवृतास्यस्त्वां पश्यति तदा त्वमपि स्वविक्रमं दर्शयिष्यसि । यतः ।

बलवानपि निस्तेजाः कस्य नाभिभवास्पदम् ।
निःशङ्कं दीयते लोकैः पश्य भस्मचये पदम् ॥ १७१ ॥

किंतु सर्वमेतत्सुगुप्तमनुष्ठातव्यम् । नो चेन्न त्वं नाहम् । इत्युक्त्वा दमनकः करटकसमीपं गतः । करटकेनोक्तम्--किं निष्पन्नम् । दमनकेनोक्तम्--निष्पन्नोऽसावन्योन्यभेदः । करटको ब्रूते--कोऽत्र संदेहः । यतः ।

बन्धुः को नाम दुष्टानां कुप्येत्को नातियाचितः ।
को न हृष्यति वित्तेन कुकृत्ये को न पण्डितः ॥ १७२ ॥

अन्यच्च । दुर्वृत्तः क्रियते धूर्तैः श्रीमानात्मविवृद्धये ।
किं नाम खलसंसर्गः कुरुते नाश्रयाशवत् ॥ १७३ ॥

ततो दमनकः पिङ्गलकसमीपं गत्वा देव समागतोऽसौ पापाशयः । तत्सज्जीभूय स्थीयताम् इत्युक्त्वा पूर्वोक्ताकारं कारयामास । संजीवकोऽप्यागत्य तथाविधं विकृताकारं सिंहं दृष्ट्वा स्वानुरूपं विक्रमं चकार । ततस्तयोः प्रवृत्ते महाहवे संजीवकः सिंहेन व्यापादितः ।

अथ पिङ्गलकः संजीवकं व्यापाद्य विश्रान्तः सशोक इव तिष्ठति । ब्रूते च--किं मया दारुणं कर्म कृतम् । यतः ।

परैः संभुज्यते राज्यं स्वयं पापस्य भाजनम् ।
धर्मातिक्रमतो राजा सिंहो हस्तिवधादिव ॥ १७४ ॥

अपरं च । भूम्येकदेशस्य गुणान्वितस्य
भृत्यस्य वा बुद्धिमतः प्रणाशे ।
भृत्यप्रणाशो मरणं नृपाणां
नष्टापि भूमिः सुलभा न भृत्याः ॥ १७५ ॥

दमनको ब्रूते--स्वामिन् कोऽयं नूतनो न्यायो यदरातिं हत्वा संतापः क्रियते । तथा चोक्तम्--

पिता वा यदि वा भ्राता पुत्रो वा यदि वा सुहृत् ।
प्राणच्छेदकरा राज्ञा हन्तव्या भूतिमिच्छता ॥ १७६ ॥

अपि च । धर्मार्थकामतत्त्वज्ञो नैकान्तकरुणो भवेत् ।
न हि हस्तस्थमप्यन्नं क्षमावान्भक्षितुं क्षमः ॥ १७७ ॥

मृतेन मरणेन । अत्रानुरूपो भावः वेणीसंहारे--'अथ मरणमवश्यमेव जन्तोः किमिति मुधा मलिनं यशः कुरुध्वे' इति । जिघांसुः हन्तुमिच्छुः । अभिभवास्पदम्--पराभवस्थानं, केन न पराभूयते सर्वैः पराभूयते एव इत्यर्थः । भस्मचये भस्मसमूहे । न त्वं नाहम्--उभावपि विनंक्ष्याव इत्यर्थ । दुर्वृत्तः इति--धूर्तैः शठैः । आत्मविवृद्धये आत्मन उत्कर्षसाधनार्थम् । श्रीमान् दुर्वृत्तः दुश्चरितः क्रियते । आश्रयाशवत्--आश्रयं आधारं अश्नाति भस्मसात्करोतीति आश्रयाशः अग्निः तेन तुल्यम् । परैरिति--राजा धर्मातिक्रमतः धर्मलङ्घनात्पापस्य भाजनं भवति राज्यं तु परैः भुज्यते । यथा सिंहः कृतहस्तिवधपातक एव तिष्ठति । हतहस्तिनो दन्ताः तद्गण्डस्थलगतानि च मौक्तिकान्यन्ये एव गृह्णन्ति तथा इत्यर्थः । प्रणाशे--उपस्थिते इति शेषः । धर्मार्थकामतत्त्वज्ञः--त्रिवर्गसाधनपर इत्यर्थः ।

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१ समृद्धये. २ संनिधानं. ३ उपविश्यताम्.

किं च । क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥ १७८ ॥

अपरं च । राज्यलोभादहंकारादिच्छतः स्वामिनः पदम् ।
प्रायश्चित्तं तु तस्यैकं जीवोत्सर्गो न चापरम् ॥ १७९ ॥

अन्यच्च । राजा घृणी ब्राह्मणः सर्वभक्षः
स्त्री चावशा दुष्प्रकृतिः सहायः ।
प्रेष्यः प्रतीपोऽधिकृतः प्रमादी
त्याज्या इमे यश्च कृतं न वेत्ति ॥ १८० ॥

विशेषतश्च । सत्याऽनृता च परुषा प्रियवादिनी च
हिंस्रा दयालुरपि चार्थपरा वदान्या ।
नित्यव्यया प्रचुररत्नधनागमा च
वाराङ्गनेव नृपनीतिरनेकरूपा ॥ १८१ ॥

इति दमनकेन संतोषितः पिङ्गलकः स्वां प्रकृतिमापन्नः सिंहासने उपविष्टः । दमनकः प्रहृष्टमनाः विजयतां महाराजः शुभमस्तु सर्वजगताम् इत्युक्त्वा यथासुखमवस्थितः ॥

विष्णुशर्मोवाच—सुहृद्भेदः श्रुतस्तावद्भवद्भिः । राजपुत्रा ऊचुः—भवत्प्रसादाच्छ्रुतः । सुखिनो भूता वयम् । विष्णुशर्माब्रवीत्-अपरमपीदमस्तु—

सुहृद्भेदस्तावद्भवतु भवतां शत्रुनिलये
खलः कालाकृष्टः प्रलयमुपसर्पत्वहरहः ।
जनो नित्यं भूयात्सकलसुखसंपत्तिवसतिः
कथारामे रम्ये सततमिह बालोऽपि रमताम् ॥ १८२ ॥

॥ विग्रहः ॥

पुनः कथारम्भकाले राजपुत्रैरुक्तम् । आर्य राजपुत्रा वयम् । तद्विग्रहं श्रोतुं नः कुतूहलमस्ति । विष्णुशर्मणोक्तं—यदेव भवद्भ्यो रोचते तत्कथयामि । विग्रहः श्रूयतां यस्यायमाद्यः श्लोकः—

हंसैः सह मयूराणां विग्रहे तुल्यविक्रमे ।
विश्वास्य वञ्चिता हंसाः काकैः स्थित्वारिमन्दिरे ॥ १ ॥

अनायत्ता स्वैरिणी इत्यर्थः । दुष्प्रकृतिः दुष्टस्वभावः । सहायः सहचरः । प्रेष्यः भृत्यः । प्रतीपः—स्वामिनिदेशलङ्घी प्रतिकूलाचरणः । अधिकृतः कार्याधिकारी । सत्यानृता—सत्यं अनृतं च यस्याम् । परुषा विषयविशेषे कठिना । अर्थपरा—स्वार्थसाधनतत्परा, द्रव्यार्जनतत्परा वा । वदान्या—कदाचित् दानशीला । प्रचुर०—प्रचुराणां रत्नानां च आगमः यत्र । वाराङ्गना—वेश्या । शत्रुनिलये—वैरिगृहे । कालाकृष्टः—कालेन आकृष्टः तद्वशगः । प्रलयमुपसर्पतु—विनाशं यातु । अहरहः—प्रत्यहम् । सकल०—सकलानां सुखानां संपत्तिः प्राचुर्यं तस्या वसतिः निवासस्थानम् । कथारामे—कथोद्याने । कथारम्भे इति पाठे कथाप्रबन्ध इत्यर्थः ।

राजपुत्रा वयम्—अनेन तेषां कियानपि मनःप्रबोधो व्यज्यते । तुल्यविक्रमे—तुल्यः विक्रमः यस्मिन् । विग्रहे युद्धे । अकर्णधारा नास्ति कर्णधारः नाविकः यस्याः

राजपुत्रा ऊचुः—कथमेतत्। विष्णुशर्मा कथयति—

अस्ति कर्पूरद्वीपे पद्मकेलिनामधेयं सरः। तत्र हिरण्यगर्भो नाम राजहंसः प्रतिवसति। स च सर्वैर्जलचरपक्षिभिर्मिलित्वा पक्षिराज्येऽभिषिक्तः। यतः।

यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजा।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥ २ ॥

अपरं च। प्रजां संरक्षति नृपः सा वर्धयति पार्थिवम्।
वर्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ ३ ॥

एकदासौ राजहंसः सुविस्तीर्णकमलपर्यङ्के सुखासीनः परिवारपरिवृतस्तिष्ठति। ततः कुतश्चिद्देशादागत्य दीर्घमुखो नाम बकः प्रणम्योपविष्टः। राजोवाच—दीर्घमुख देशान्तरादागतोऽसि। वार्तां कथय। स ब्रूते—देव अस्ति महती वार्ता। तामाख्यातुकाम एव सत्वरमागतोऽहम्। श्रूयताम्। अस्ति जम्बुद्वीपे विन्ध्यो नाम गिरिः। तत्र चित्रवर्णो नाम मयूरः पक्षिराजो निवसति। तस्यानुचरैश्चरद्भिः पक्षिभिरहं दग्धारण्यमध्ये चरन्नवलोकितः पृष्टश्च—कस्त्वम्। कुतः समागतोऽसि। तदा मयोक्तम्-कर्पूरद्वीपस्य राजचक्रवर्तिनो हिरण्यगर्भस्य राजहंसस्यानुचरोऽहम्। कौतुकाद्देशान्तरं द्रष्टुमागतोऽस्मि। एतच्छ्रुत्वा पक्षिभिरुक्तम्-अनयोर्देशयोः को देशो भद्रतरो राजा च। मयोक्तम्-आः किमेवमुच्यते। महदन्तरम्। यतः कर्पूरद्वीपः स्वर्ग एव राजहंसश्च द्वितीयः स्वर्गपतिः। अत्र मरुस्थले पतिता यूयं किं कुरुथ। आगच्छतास्मद्देशो गम्यताम्। ततोऽस्मद्वचनमाकर्ण्य सर्वे सकोपा बभूवुः। तथा चोक्तम्—

पयःपानं भुजंगानां केवलं विषवर्धनम्।
उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ॥ ४ ॥

अन्यच्च। विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदाचन।
वानरानुपदिश्याथ स्थानभ्रष्टा ययुः खगाः ॥ ५ ॥

राजोवाच—कथमेतत्। दीर्घमुखः कथयति—

॥ कथा १ ॥

अस्ति नर्मदातीरे पर्वतोपत्यकायां विशालः शाल्मलीतरुः। तत्र निर्मितनीडक्रोडे पक्षिणः सुखं वर्षास्वपि निवसन्ति। अथैकदा वर्षासु नीलपटलैरिव जलधर-

सा। विप्लवेत–नाशमाप्नुयात्। कामन्दकनी० १. १०. वर्धनादिति–प्रजाकृतराजवर्धनाद्राजकृतप्रजारक्षणं श्रेयः प्रधानम्। यतः रक्षणाभावे सदपि विद्यमानमपि वस्तु असदविद्यमानमिव भवति। अपहारशङ्कयेति भावः। सुविस्तीर्ण०–सुविस्तीर्णः कमलघटितः पर्यङ्कः सिंहासनं सुविस्तीर्णं कमलमेव पर्यङ्कः इति वा तस्मिन्। आख्यातुकामः—आख्यातुं कामः यस्य। 'तुंकाममनसोरपि' इति वचनात् मकारलोपः। भद्रतरः–अन्यापेक्षया श्रेष्ठतरः। राजा च भद्रतरः। मरुस्थले धन्वभूमौ निर्जलप्रदेशे। 'समानौ मरुधन्वानौ' इत्यमरः। मरुभूमिवत् निसर्गसौन्दर्यहीने रूक्षप्रदेशे इत्यर्थः। यूयं किं कुरुथ यूयं दुःखभागिन एव इत्यर्थः। विषवर्धनं–शरीरपोषणेन विषोपचयादिति भावः। विद्वान् सदसद्विवेकवान्। प्रकोपाय–प्रकोपजननार्थम्। अथ–उपदेशानन्तरम्। अथशब्दस्यानन्तर्यमर्थः। 'मङ्गलानन्तरारम्भप्रश्नकार्त्स्न्येष्वथो अथ' इत्यमरः। पर्वतोपत्यकायाम् पर्वतस्य उपत्यकायां आसन्नभूमौ। 'उपत्यकाद्रेरासन्ना भूमिरूर्ध्वमधित्यका' इत्यमरः। 'उपाधिभ्यां त्यकन्नासन्नारूढयोः' इति त्यकन्। निर्मितनीडक्रोडे–निर्मितानां नीडानां कुलायानां क्रोडे गर्भे। वर्षासु प्रावृट्समये। अयं

पटलैरावृते नभस्तले धारासारैर्महती वृष्टिर्बभूव। ततो वानरांस्तरुतलेऽवस्थिताञ्शीतार्तान्कम्पमानानवलोक्य कृपया पक्षिभिरुक्तम्-- भो भो वानराः शृणुत।

अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहृतैस्तृणैः।
हस्तपादादिसंयुक्ता यूयं किमिति सीदथ॥ ६॥

तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम्--अहो निर्वातनीडगर्भावस्थिताः सुखिनः पक्षिणोऽस्मान्निन्दन्ति। तद्भवतु तावद्वृष्टेरुपशमः। अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य सर्वे नीडा भग्नास्तेषामण्डानि चाधः पातितानि। अतोऽहं ब्रवीमि विद्वानेवोपदेष्टव्यः इत्यादि। राजोवाच--ततस्तैः किं कृतम्। बकः कथयति ततस्तैः पक्षिभिः कोपादुक्तम्-केनासौ राजहंसः कृतो राजा। ततो मयापि जातकोपेनोक्तम्-युष्मदीयमयूरः केन राजा कृतः। एतच्छ्रुत्वा ते सर्वे मां हन्तुमुद्यताः। ततो मयापि स्वविक्रमो दर्शितः। यतः।

अन्यदा भूषणं पुंसः क्षमा लज्जेव योषितः।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव॥ ७॥

राजा विहस्याह--

आत्मनश्च परेषां च यः समीक्ष्य बलाबलम्।
अन्तरं नैव जानाति स तिरस्क्रियतेऽरिभिः॥ ८॥

अन्यच्च। सुचिरं हि चरन्नित्यं क्षेत्रे सस्यमबुद्धिमान्।
द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः॥ ९॥

बकः पृच्छति--कथमेतत्। राजा कथयति--

॥ कथा २ ॥

अस्ति हस्तिनापुरे विलासो नाम रजकः। तस्य गर्दभोऽतिवाहनाद्दुर्बलो मुमूर्षुरिवाभवत्। ततस्तेन रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे नियुक्तः। ततो दूरात्तमवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते। अथै-

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शब्दो नित्यबहुवचनान्तः। 'स्त्रियां प्रावृट् स्त्रियां भूम्नि वर्षाः' इत्यमरः। नीलपटलैः नीलाच्छादनैः अवगुण्ठनैः। पटलैः समूहैः। 'पटलं तिलके नेत्ररोगे छदिषि संचये।' इति हैमः। धारासारैः-अविरतधारासंपातैः। शीतार्तान्-शीतेन पीडितान्। चञ्चुमात्राहृतैः-चञ्चुरेव चञ्चुमात्रं तैः आहृतैः। सीदथ--दुःखं अनुभवथ। जातामर्षैः--जातः उत्पन्नः अमर्षः क्रोधः येषां तैः। आलोचितम्--चिन्तितम्। तद्भवतु इ०--तावद् अवधौ। 'यावत्तावच्च साकल्येऽवधौ' इत्यमरः। उपशमः-शान्तिः। निवृत्तिः। अन्यदेति-अन्यदा सुरतव्यतिरिक्ते काले योषितो लज्जेव पुंसोऽन्यदा अपारभवे क्षमा शमो भूषणम्। परिभवे तु योषितः सुरतेषु वैयात्यं धाष्ट्यमिव। 'धृष्टे धृष्णुर्वियातश्च' इत्यमरः। पराक्रमः पौरुषं भूष्यतेऽनेनेति भूषणमाभरणम्। इति शिशुपालवधे मल्लिनाथः। यः आत्मनः परेषां शत्रूणां च बलाबलं सामर्थ्यासामर्थ्ये समीक्ष्य सम्यक् पर्यालोच्य अन्तरं न जानाति आत्मनः बलं कियत् शत्रूणां बलं कियद् इति न विचारयति स शत्रुभिः परिभूयते। सस्यम्-क्षेत्रगतं धान्यम्। तदुक्तम् 'सस्यं क्षेत्रगतं प्रोक्तं सतुषं धान्यमुच्यते। निस्तुषस्तण्डुलः प्रोक्तः स्विन्नमन्नमुदाहृतम्॥' इति। द्वीपिचर्मपरिच्छन्नः-व्याघ्रचर्मणाच्छादितः। 'शार्दूलद्वीपिनौ व्याघ्रे' इत्यमरः। वाग्दोषात् वाचः दोषाद्रटनापराधात्। अतिवाहनात्-गुरुभारवहनश्रमात्। मुमूर्षुः आसन्नमृत्युः। व्याघ्रबुद्ध्या--व्याघ्रोयमिति मत्वा।

कदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुत्राणेन धनुःकाण्डं सज्जीकृत्यानतकायेनैकान्ते स्थितम् । तं च दूराद् दृष्ट्वा गर्दभः पुष्टाङ्गो यथेष्टसस्यभक्षणजातबलो गर्दभीयमिति मत्वोच्चैः शब्दं कुर्वाणस्तदभिमुखं धावितः । ततस्तेन सस्यरक्षकेण चीत्कारशब्दान्निश्चित्य गर्दभोऽयमिति लीलयैव व्यापादितः । अतोऽहं ब्रवीमि-सुचिरं हि चरन्नित्यम् इत्यादि ॥ ततस्ततः । दीर्घमुखो ब्रूते—ततस्तैः पक्षिभिरुक्तम्—अरे पाप दुष्ट बक अस्माकं भूमौ चरन्नस्माकं स्वामिनमधिक्षिपसि तन्न क्षन्तव्यमिदानीम् । इत्युक्त्वा ते सर्वे मां चञ्चुभिर्हत्वा सकोपा ऊचुः—पश्य रे मूर्ख स हंसस्तव राजा सर्वथा मृदुः । तस्य राज्येऽधिकार एव नास्ति । यत एकान्ततो मृदुः करतलगतमप्यर्थं रक्षितुमक्षमः । कथं स पृथिवीं शास्ति राज्यं वा तस्य किम् । त्वं कूपमण्डूकस्तेन तदाश्रयमुपदिशसि । शृणु ।

सेवितव्यो महावृक्षः फलच्छायासमन्वितः ।
यदि दैवात्फलं नास्ति च्छाया केन निवार्यते ॥ १० ॥

अन्यच्च । हीनसेवा न कर्तव्या कर्तव्यो महदाश्रयः ।
पयोऽपि शौण्डिकीहस्ते वारुणीत्यभिधीयते ॥ ११ ॥

अन्यच्च । महानप्यल्पतां याति निर्गुणे गुणविस्तरः ।
आधाराधेयभावेन गजेन्द्र इव दर्पणे ॥ १२ ॥

विशेषतश्च । व्यपदेशेऽपि सिद्धिः स्यादतिशक्ते नराधिपे ।
शशिनो व्यपदेशेन शशकाः सुखमासते ॥ १३ ॥

मयोक्तम्—कथमेतत् । पक्षिणः कथयन्ति—

॥ कथा ३ ॥

कदाचिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमाह—नाथ कोऽभ्युपायोऽस्माकं जीवनाय । अस्त्यत्र क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं तु निमज्जनाभावादन्धा इव । क्व यामः किं कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा निर्मलं ह्रदं दर्शितवान् । ततो दिनेषु गच्छत्सु तत्तीरावस्थिता गजपादाहतिभिश्चूर्णिताः क्षुद्रशशकाः । अनन्तरं शिलीमुखो नाम शशकश्चिन्तयामास—अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमत्रागन्तव्यम् । अतो विनश्यत्यस्मत्कुलम् । ततो विजयो नाम वृद्धशशकोऽवदत् । मा विषीदत । मयात्र प्रतीकारः कर्तव्यः । ततोऽसौ प्रतिज्ञाय चलितः । गच्छता च तेनालोचितम्—कथं मया गजयूथसमीपे स्थित्वा वक्तव्यम् ।

स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।
हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥ १४ ॥

धूसरकम्बल०—धूसरः ईषत्पाण्डुः पांशुवर्णो वा । 'ईषत्पाण्डुस्तु धूसरः' इत्यमरः । कम्बलः तेन कृतं तनुत्राणं शरीरावगुण्ठनं येन । धनुःकाण्डं—धनुर्बाणम् । आनतकायेन—आनतः कायः यस्य तेन । मृदुः—कोमलाङ्गः, अल्पसारश्च । राज्येऽधिकारः—राज्ये राज्ञः कर्म राज्यं तस्मिन् प्रजापालनादिकर्मणि अधिकारः योग्यता । करतलगतं—हस्ततलस्थं, सर्वथा स्वायत्तम् । शौण्डिकी—शुण्डा सुरा पण्यमस्याः सुराविक्रयकर्त्री । वारुणी सुरा । आधाराधेयभावेन—बिंबकबिंबितसंबन्धेन । व्यपदेशे—कूटप्रयोगे, कपटोपाये । अतिशक्ते—निरतिशयपराक्रमशालिनि । गजयूथः—गजानां कुलम् । 'सजातीयैः कुलं यूथं तिरश्चां पुन्नपुंसकम्' इत्यमरः । आहतिभिः-

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११-१२ श्लोकयोर्मध्येयं श्लोक एकस्मिन्पुस्तके—अजां सिंहप्रसादेन वने चरति निर्भयम् । राममासाद्य लङ्कायां लेभे राज्यं विभीषणः । १ वयं च निमज्जनस्थानाभावान्मृतार्हा इव इ० पा० । २ पालयन्नपि भूपालः प्रहसन्नपि दुर्जनः इ० पा० ।

अतोऽहं पर्वतशिखरमारुह्य यूथनाथं संवादयामि । तथानुष्ठिते यूथनाथ उवाच—कस्त्वम् । कुतः समायातः । स ब्रूते—शशकोऽहम् । भगवता चन्द्रेण भवदन्तिकं प्रेषितः । यूथपतिराह—कार्यमुच्यताम् । विजयो ब्रूते—

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥ १५ ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते चन्द्रसरोरक्षकाः शशकास्त्वया निःसारितास्तन्न युक्तं कृतम्[1] । यतस्ते शशकाश्चिरमस्माकं[2] रक्षिताः । अत एव मे शशाङ्कः इति प्रसिद्धिः । एवमुक्तवति दूते यूथपतिर्भयादिदमाह—इदमज्ञानतः कृतम् । पुनर्न गमिष्यामि । दूत उवाच—यद्येवं तदत्र सरसि कोपात्कम्पमानं भगवन्तं शशाङ्कं प्रणम्य प्रसाद्य गच्छ । ततो रात्रौ यूथपतिं नीत्वा जले चञ्चलं चन्द्रबिम्बं दर्शयित्वा यूथपतिः प्रणामं कारितः । उक्तं च तेन—देव अज्ञानादनेनापराधः कृतः । ततः क्षम्यताम् । नैवं वारान्तरं विधास्यते । इत्युक्त्वा प्रस्थापितः । अतोऽहं ब्रवीमि—व्यपदेशेऽपि सिद्धिः स्यात् इति । ततो मयोक्तम्—स एवास्मत्प्रभू राजहंसो महाप्रतापोऽतिसमर्थः । त्रैलोक्यस्यापि प्रभुत्वं तत्र युज्यते किं पुना राज्यम् इति । तदाहं तैः पक्षिभिः दुष्ट कथमस्मद्भूमौ चरसि इत्यभिधाय राज्ञश्चित्रवर्णस्य समीपं नीतः । ततो राज्ञः पुरो मां प्रदर्श्य तैः प्रणम्योक्तम्—देव अवधीयतामेष[3] दुष्टो बको यदस्मद्देशे चरन्नपि देवपादानधिक्षिपति । राजाह—कोऽयम् । कुतः समायातः । ते ऊचुः—हिरण्यगर्भनाम्नो राजहंसस्यानुचरः कर्पूरद्वीपादागतः । अथाहं गृध्रेण मन्त्रिणा पृष्टः—कस्तत्र मुख्यो मन्त्री इति । मयोक्तम्—सर्वशास्त्रार्थपारगः सर्वज्ञो नाम चक्रवाकः । गृध्रो ब्रूते—युज्यते । स्वदेशजोऽसौ । यतः ।

स्वदेशजं कुलाचारं विशुद्धमुपधाशुचिम् ।
मन्त्रज्ञमव्यसनिनं व्यभिचारविवर्जितम्[4] ॥ १६ ॥
अधीतव्यवहाराङ्गं मौलं ख्यातं विपश्चितम् ।
अर्थस्योत्पादकं सम्यग्विदध्यान्मन्त्रिणं नृपः ॥ १७ ॥

अत्रान्तरे शुकेनोक्तम्–देव कर्पूरद्वीपादयो लघुद्वीपा जम्बुद्वीपान्तर्गता एव । तत्रापि देवपादानामेवाधिपत्यम् । ततो राज्ञाप्युक्तम्—एवमेव यतः ।

राजा मत्तः शिशुश्चैव प्रमदा धनगर्वितः ।
अप्राप्यमपि वाञ्छन्ति किं पुनर्लभ्यमेव यत्[5] ॥ १८ ॥

ताडनैः । अवध्यभावेन वधानर्हत्वात् । अवधीयताम्–सावधानं श्रूयताम् । सर्वशास्त्रार्थपारगः सर्वेषां शास्त्राणां अर्थस्य विषयस्य पारगः पारदृश्वा निखिलागमज्ञानसंपन्न इत्यर्थः । कुलाचारम्–कुलं च आचारश्च अस्यास्तीति तं कुलीनं साध्वाचरणं च । उपधाशुचिम्–उपधया परीक्षया शुचिं सिद्धगुणम् । उपधा राज्ञा धर्मार्थकामभयैः अमात्यादेः परीक्षणम् । 'उपधा धर्माद्यैर्यत्परीक्षणम्' इत्यमरः । 'धर्मोपधाभिर्विप्रांश्च सर्वाभिः सचिवान्पुनः [शोधयेत्]' इति कालिकापुराणम् । अव्यसनिनम्–दुष्टतादौरात्म्यक्षतिद्वेषेर्ष्याप्रतारणाकटूक्तिनिष्ठुराचरणमित्यष्टदोषरहितम् । व्यभिचारविवर्जितम्–व्यभिचारः सन्मार्गाद् भ्रंशनं तद्रहितं सन्मार्गस्थितम् । अधीतव्यवहाराङ्गं विवादनिर्णयशास्त्रज्ञम् । मौलम्–मूलादागतम् । विपश्चितम्–दोषज्ञम् । अप्राप्यमपि वाञ्छन्ति यत्पुनः लभ्यं लब्धुं शक्यं तद्वाञ्छन्तीति किं वक्तव्यं तस्य का कथेत्यर्थः । 'लभ्यतेपि यत्' इति पाठे यत् लभ्यते तद् वाञ्छन्ति

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१ तदयुक्तम् इ० पा० । २ यतो रक्षकशशकास्तेऽस्मदीयाः; यतो रक्षकास्ते शशकामदीयाः इ० पा० । ३ अवधार्यताम्. ४ शास्त्रज्ञम् इ० पा० । ५ लभ्यतेपि यत् इ० पा० ।

ततो मयोक्तम्—यदि वचनमात्रेणैवाधिपत्यं सिध्यति तदा जम्बुद्वीपेऽप्यस्मत्प्रभोर्हिरण्यगर्भस्य स्वाम्यमस्ति। शुक उवाच—कथमत्र निर्णयः। मयोक्तम्—सङ्ग्राम एव। राज्ञा विहस्योक्तम्—स्वस्वामिनं गत्वा सज्जीकुरु। तदा मयोक्तम्—स्वदूतोऽपि प्रस्थाप्यताम्। राजोवाच—कः प्रयातु दौत्येन। यतः एवंभूतो दूतः कार्यः।

भक्तो गुणी शुचिर्दक्षः प्रगल्भोऽव्यसनी क्षमी।
ब्राह्मणः परमर्मज्ञो दूतः स्यात्प्रतिभानवान्॥ १९॥

गृध्रो वदति—सन्त्येव दूता बहवः। किं तु ब्राह्मण एव कर्तव्यः। यतः।

प्रसादं कुरुते पत्युः संपत्तिं नाभिवाञ्छति।
कालिमा कालकूटस्य नापैतीश्वरसङ्गमात्॥ २०॥

राजाह—ततः शुक एव व्रजतु। शुक त्वमेवानेन सह गत्वास्मदभिलषितं ब्रूहि। शुको ब्रूते—यथाज्ञापयति देवः। किंत्वयं दुर्जनो बकः। तदनेन सह न गच्छामि। तथा चोक्तम्—

खलः करोति दुर्वृत्तं नूनं फलति साधुषु।
दशाननो हरेत्सीतां बन्धनं स्यान्महोदधेः॥ २१॥

अपरं च। न स्थातव्यं न गन्तव्यं दुर्जनेन समं क्वचित्।
काकसङ्गाद्धतो हंसस्तिष्ठन्गच्छंश्च वर्तकः॥ २२॥

राजोवाच—कथमेतत्। शुकः कथयति—

॥ कथा ४॥

अस्त्युज्जयिनीवर्त्मनि प्रान्तरे महान् पिप्पलीवृक्षः। तत्र हंसकाकौ निवसतः। कदाचिद् ग्रीष्मसमये परिश्रान्तः कश्चित्पथिकस्तत्र तरुतले धनुःकाण्डं सन्निधाय सुप्तः। क्षणान्तरे तन्मुखाद्वृक्षच्छायापगता। ततः सूर्यतेजसा तन्मुखं व्याप्तमवलोक्य कृपया तद्वृक्षस्थितेन हंसेन पक्षौ प्रसार्य पुनस्तन्मुखे छाया कृता। ततो निर्भरनिद्रासुखिना तेनाध्वन्येन मुखव्यादानं कृतम्। अथ परसुखमसहिष्णुः स्वभावदौर्जन्येन स काकस्तस्य मुखे पुरीषोत्सर्गं कृत्वा पलायितः। ततो यावदसौ पान्थ उत्थायोर्ध्वं निरीक्षते तावत्तेनावलोकितो हंसः काण्डेन हत्वा व्यापादितः। अतोऽहं ब्रवीमि—दुर्जनेन समं न स्थातव्यमिति[1]।

इति पूर्ववद्योजनीयम्। गुणी—नीतिशास्त्रोक्तगुणसंपन्नः। प्रगल्भः—उचितवदने क्षमः। परमर्मज्ञः—परेषां शत्रूणां मर्म हृद्गतभावं जानातीति तथा। प्रतिभानवान्—प्रत्युत्पन्नमतिः। 'प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता' इत्युक्तप्रज्ञावान्। कालिमेति—यथा कालकूटस्य कालिमा ईश्वरसङ्गमादपि न नश्यति तथा शत्रुनृपतिसङ्गमादपि ब्राह्मणस्य धनादावनभिलाषो नापयाति। फलति—तस्य दुष्परिणामः साधून्बाधते इत्यर्थः। वर्तकः—पक्षिविशेषः। काकसङ्गात्—तेन सह तिष्ठन् हंसः हतः गच्छन् वर्तकः हतः इति योजना। प्रान्तरे—'प्रान्तरं दूरशून्योऽध्वा' इत्यमरः। अध्वन्येन—अध्वानं गच्छतीति अध्वन्यः पान्थः तेन। मुखव्यादानम्—वदनविस्तारः। काण्डेन—बाणेन।

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१ अतःपरं—यतः।
त्यज दुर्जनसंसर्गं भज साधुसमागमम्।
कुरु पुण्यमहोरात्रं स्मर नित्यमनित्यताम्॥ इत्यधिकमेकस्मिन्पुस्तके।

वर्तककथामपि कथयामि—

॥ कथा ५ ॥

एकदा सर्वे पक्षिणः भगवतो गरुडस्य यात्राप्रसङ्गेन समुद्रतीरं प्रचलिताः। तत्र काकेन सह वर्तकश्चलितः। अथ गच्छतो गोपालस्य मस्तकस्थितभाण्डाद्दधि वारंवारं तेन काकेन खाद्यते। ततो यावदसौ दधिभाण्डं भूमौ निधायोर्ध्वमवलोकते तावत्तेन काकवर्तकौ दृष्टौ। ततस्तेन खेदितः काकः पलायितः। वर्तको मन्दगतिस्तेन प्राप्तो व्यापादितः। अतोऽहं ब्रवीमि—न स्थातव्यं न गन्तव्यम् इत्यादि ॥ ततो मयोक्तम्—भ्रातः शुक किमेवं ब्रवीषि। मां प्रति यथा श्रीमद्देवपादास्तथा भवानपि। शुकेनोक्तम्—अस्त्वेवम्। किंतु।

> दुर्जनैरुच्यमानानि संस्मितानि प्रियाण्यपि।
> अकालकुसुमानीव भयं संजनयन्ति हि ॥ २३ ॥

दुर्जनत्वं च भवतो वाक्यादेव ज्ञातं यदनयोर्भूपालयोर्विग्रहे भवद्वचनमेव निदानम्। पश्य।

> प्रत्यक्षेऽपि कृते दोषे मूर्खः सान्त्वेन तुष्यति।
> रथकारो निजां भार्यां सजारां शिरसाकरोत् ॥ २४ ॥

राज्ञोक्तम्—कथमेतत्। शुकः कथयति—

॥ कथा ६ ॥

अस्ति यौवनश्रीनगरे मन्दमतिर्नाम रथकारः। स च स्वभार्यां बन्धकीं जानाति। किंतु जारेण समं स्वचक्षुषा नैकस्थाने पश्यति। ततोऽसौ रथकारः अहमन्यं ग्रामं गच्छामि इत्युक्त्वा चलितः। कियद्दूरं गत्वा निभृतं पुनरागत्य स्वगृहे खट्वातले स्थितः। अथ रथकारो ग्रामान्तरं गत इत्युपजातविश्वासया तया त्वरितं जारः संध्याकाल एवाहूतः। पश्चात्तेन समं तस्यां खट्वायां निर्भरं क्रीडन्ती खट्वातलस्थितेन तेन सहानुभूतकिंचिदङ्गसंस्पर्शात्स्वामिनं विज्ञाय सा विषण्णाभवत्। ततो जारेणोक्तम्—किमिति त्वमद्य मया सह निर्भरं न रमसे। विस्मितेव प्रतिभासि। अथ तयोक्तम्—अनभिज्ञोऽसि। योऽसौ मम प्राणेश्वरो येन ममाकौमारं सख्यं सोऽद्य ग्रामान्तरं गतः। तेन विना सकलजनपूर्णोऽप्ययं ग्रामो मां प्रत्यरण्यवत्प्रतिभाति। किं भावि तत्र परस्थाने किं खादितवान्कथं वा प्रसुप्त इत्यस्मद्धृदयं विदीर्यते। जारो ब्रूते—तत्किमेवंविधः स्नेहभूमिः स ते रथकारः। बन्धक्यवदत्—रे बर्बर किं ब्रवीषि। शृणु।

> परुषाण्यपि चोक्ता या दृष्टा या क्रुद्धचक्षुषा।
> सुप्रसन्नमुखी भर्तुः सा नारी धर्मभाजनम् ॥ २५ ॥

खेदितः-तर्जितः। प्रियाणि श्रुतिसुखानि। अकालकुसुमानि-कालोत्पन्नानि कुसु०। शङ्का भयम्। 'शङ्का भयवितर्कयोः' इति यादवः। सान्त्वेन मधुरभाषणेन। 'अत्यर्थं मधुरं सान्त्वम्' इत्यमरः। बन्धकीं कुलटाम्। विषण्णा खिन्ना। विस्मिता पर्याकुला। परुषाणि रूक्षवचनानि। भर्त्रा परुषाण्युक्ता अपि क्रुद्धचक्षुषां दृष्टापि या भर्तुः सुप्रसन्नं प्रेम्णा प्रफुल्लं न तु कोपात्कलुषं वदनं यस्याः तादृशी भवति सा। धर्मभाजनं पुण्यपात्रम्। सा उत्तमां गतिं लभते इति भावः।

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१ अतः प्राक्—एका कथा स्थितेरियम्। द्वितीया गमनस्य। यथा—एकः काको वृक्षच्छायायाम् स्वपिति। वर्तकश्चाधस्ताद्भूमौ निवसति। इत्यधिकमे० पु०। २ स्वभावानिरपराधः इत्यधिकं—ए० पु०। ३ संमतानि इ० पा०। ४ वाग्व्यापारादेव प्रत्यक्षीकृतं मया इ० पा०। ५ स ते भर्ता कलहकारः इ० पा०।

अपरं च। नगरस्थो वनस्थो वा पापो वा यदि वा शुचिः।
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥ २६ ॥
अन्यच्च। भर्ता हि परमं नार्या भूषणं भूषणैर्विना।
एषा विरहिता तेन शोभनापि न शोभना ॥ २७ ॥

त्वं जारो मनोलौल्यात्पुष्पताम्बूलसदृशः कदाचित्सेव्यसे। स च स्वामी मां विक्रेतुं देवेभ्यो ब्राह्मणेभ्योऽपि वा दातुमीश्वरः। किं बहुना। तस्मिञ्जीवति जीवामि तन्मरणे चानुमरणं करिष्यामीत्येष मे निश्चयः। यतः।

तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानवे।
तावत्कालं वसेत्स्वर्गे भर्तारं यानुगच्छति ॥ २८ ॥
अन्यच्च। व्यालग्राही यथा व्यालं बलादुद्धरते बिलात्।
तद्वद्भर्तारमादाय स्वर्गलोके महीयते ॥ २९ ॥
अपरं च। चितौ परिष्वज्य विचेतनं पतिं
प्रिया हि या मुञ्चति देहमात्मनः।
कृत्वापि पापं शतसंख्यमप्यसौ
पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥ ३० ॥

एतत्सर्वं श्रुत्वा स रथकारोऽवदत्--धन्योऽहं यस्येदृशी प्रियवादिनी स्वामिवत्सला भार्या इति मनसि निधाय तां खट्वां स्त्रीपुरुषसहितां मूर्ध्नि कृत्वा सानन्दं ननर्त। अतोऽहं ब्रवीमि—प्रत्यक्षेऽपि कृते दोषे इत्यादि ॥ ततोऽहं तेन राज्ञा यथाव्यवहारं संपूज्य प्रस्थापितः। शुकोऽपि मम पश्चादागच्छन्नास्ते। एतत्सर्वं परिज्ञाय यथाकर्तव्यमनुसंधीयताम्। चक्रवाको विहस्याह—देव बकेन तावद्देशान्तरमपि गत्वा यथाशक्ति राजकार्यमनुष्ठितम्। किंतु देव स्वभाव एष मूर्खाणाम्। यतः।

शतं दद्यान्न विवदेदिति विज्ञस्य संमतम्।
विना हेतुमपि द्वन्द्वमेतन्मूर्खस्य लक्षणम् ॥ ३१ ॥

राजाह—किमतीतोपालम्भनेन। प्रस्तुतमनुसंधीयताम्। चक्रवाको ब्रूते—देव विजने ब्रवीमि। यतः।

वर्णाकारप्रतिध्वानैर्नेत्रवक्त्रविकारतः।
अप्यूहन्ति मनो धीरास्तस्माद्रहसि मन्त्रयेत् ॥ ३२ ॥

महोदयाः महान् उदयः सुखसंपत् येषु ते स्वर्गादयः। मनोलौल्यात्–मनसः चाञ्चल्यात्। पुष्पताम्बूलसदृशः—पुष्पमालाताम्बूलादीनि अनावश्यकानि तुच्छानि च विलासवस्तूनीव। अनुगच्छति–भर्तृमरणे अनुम्रियते। व्यालग्राही–व्यालं सर्पं गृह्णातीति व्यालग्राही आहितुण्डिकः। आदाय गृहीत्वा। स्वर्गं नीत्वेति यावत्। महीयते—पूज्यते। चितौ चितायाम्। यथाव्यवहारम्–उचिताचारानुरोधेन। न विवदेत्–कलहं न कुर्यात्। विज्ञस्य प्राज्ञस्य, पण्डितस्य। वर्णाकार०—वर्णः मुखरागः। आकारः—इङ्गितम्। 'आकारस्त्विङ्ग इङ्गितम्' इत्यमरः। ऊहन्ति तर्केण जानान्ति। विजने--रहसि। आतुरः श्रेयान्

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१ शोभते इ० पा०। २ कदाचिन्न सेव्यसे च इ० अ०। ३ समर्थः इ० पा०। ४ इति प्रतिज्ञा वर्तते इ०पा०। ५ तेनैव सह मोदते इ० पा०। ६ सहजस्नेहवत्सला इ० पा०। ७ तत्स्यात्। ८ अभ्यूहति मनः सुज्ञः इ० पा०।

राजा मन्त्री च तत्र स्थितौ । अन्येऽन्यत्र गताः । चक्रवाको ब्रूते—देव अहमेवं जानामि । कस्याप्यस्मन्नियोगिनः प्रेरणया बकेनेदमनुष्ठितम् । यतः ।

वैद्यानामातुरः श्रेयान्व्यसनी यो नियोगिनाम् ।
विदुषां जीवनं मूर्खः सद्वर्णो जीवनं सताम् ॥ ३३ ॥

राजाब्रवीत्—भवतु कारणमत्र पश्चान्निरूपणीयम् । संप्रति यत्कर्तव्यं तन्निरूप्यताम् । चक्रवाको ब्रूते— देव प्रणिधिस्तावत्तत्र यातु । ततस्तदनुष्ठानं बलाबलं च जानीमः । तथा हि ।

भवेत्स्वपरराष्ट्राणां कार्याकार्यावलोकने ।
चारश्चक्षुर्महीभर्तुर्यस्य नास्त्यन्ध एव सः ॥ ३४ ॥

स च द्वितीयं विश्वासपात्रं गृहीत्वा यातु । तेनासौ स्वयं तत्रावस्थाय द्वितीयं तत्रत्यमन्त्रकार्यं सुनिभृतं निश्चित्य निगद्य प्रस्थापयति । तथा चोक्तम्—

तीर्थाश्रमसुरस्थाने शास्त्रविज्ञानहेतुना ।
तपस्विव्यञ्जनोपेतैः स्वचरैः सह संवदेत् ॥ ३५ ॥

गूढचारश्च यो जले स्थले चरति । ततोऽसावेव बको नियुज्यताम् । एतादृश एव कश्चिद्बको द्वितीयत्वेन प्रयातु । तद्गृहलोकश्च राजद्वारे तिष्ठतु । किंतु देव एतदपि सुगुप्तमनुष्ठातव्यम् । यतः ।

षट्कर्णो भिद्यते मन्त्रस्तथा प्राप्तश्च वार्तया ।
इत्यात्मना द्वितीयेन मन्त्रः कार्यो महीभृता ॥ ३६ ॥

पश्य । मन्त्रभेदेऽपि ये दोषा भवन्ति पृथिवीपतेः ।
न शक्यास्ते समाधातुमिति नीतिविदां मतम् ॥ ३७ ॥

राजा विमृश्योवाच—प्राप्तस्तावन्मयोत्तमः प्रणिधिः । मन्त्री ब्रूते—तदा सङ्ग्रामविजयोऽपि प्राप्तः ।

अत्रान्तरे प्रतीहारः प्रविश्य प्रणम्योवाच—देव जम्बुद्वीपादागतो द्वारि शुकस्तिष्ठति । राजा चक्रवाकमवलोकते । चक्रवाकेणोक्तम्—कृतावासे तावद्गत्वा

वैद्या अर्थलाभादातुरं बहु मन्यन्ते इति भावः । आतुरः रुग्णः । प्रणिधिः चारः । 'प्रणिधिः प्रार्थने चरे' इत्यमरः ॥ अनुष्ठानं व्यवसायम् । चारः चक्षुः—अत्र कामन्दकः 'गावः पश्यन्ति गन्धेन वेदैः पश्यन्ति च द्विजाः । चारैः पश्यन्ति राजानश्चक्षुर्भ्यामितरे जनाः ॥' इति । रामायणेपि- 'यस्मात्पश्यन्ति दूरस्थाः सर्वानर्थान्नराधिपाः । चारेण तस्मादुच्यन्ते राजानश्चारचक्षुषः ॥' इति । तत्रत्यमन्त्रकार्यम्—परराष्ट्रीयमन्त्रणाव्यापारम् । सुनिभृतं सुगुप्तम् । निश्चित्य—अवधार्य । तपस्वि०—तपस्विनां व्यञ्जनं लक्षणं वेष इति यावत् तेन उपेतैः । वर्णिलिङ्गिभिः इत्यर्थः । 'स वर्णिलिङ्गी विदितः समाययौ' इति किरातार्जुनीये । संवदेत् मन्त्रयेत् । अत्र कामन्दकः—' चारान्विचारयेत्तीर्थे आत्मनश्च परस्य च । पाषण्डादीनविज्ञातानन्योन्यमितरैरपि ॥' इति । गूढचारः गूढः चारः यस्य सः गुप्तचरः । तद्गृहलोकः—तयोः बकयोः परिवारः । तिष्ठतु प्रतिभूत्वेन वर्तताम् । षट्कर्णः षट्कर्णा यस्य तृतीयपुरुषगामीत्यर्थः । वार्तया प्राप्तः—बहुजनश्रुतिविषयीभूतः । दोषाः अनर्थाः अनिष्टानि । समाधातुम् प्रतिकर्तुम् । चक्रवाकमवलोकते—कर्तव्यनिर्देशापेक्षया तन्मुखं पश्यतीत्यर्थः । कृतावासे—प्रणिध्यर्थं निर्मिते गृहे ।

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१ सद्वन्द्वो नृपतेर्जनः इ० पा० ।

भवतु । पश्चादानीय द्रष्टव्यः । प्रतीहारस्तमावासस्थानं नीत्वा गतः । राजाह–विग्रहस्तावदुपस्थितः । चक्रवाको ब्रूते–देव तथापि सहसा विग्रहो न विधिः । यतः

सचिवः[1] किं स मन्त्री वा य आदावेव भूपतिम् ।
युद्धोद्योगं स्वभृत्यागं निर्दिशत्यविचारितम् ॥ ३८ ॥

अपरं च । विजेतुं प्रयतेतारीन्न युद्धेन कदाचन ।
अनित्यो विजयो यस्माद् दृश्यते युध्यमानयोः ॥ ३९ ॥

अन्यच्च । साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।
साधितुं प्रयतेतारीन्न युद्धेन कदाचन ॥ ४० ॥

यतः । सर्व एव जनः शूरो ह्यनासादितविग्रहः ।
अदृष्टपरसामर्थ्यः सदर्पः को भवेन्न हि ॥ ४१ ॥

किं च । न तथोत्थाप्यते ग्रावा प्राणिभिर्दारुणा यथा ।
अल्पोपायान्महासिद्धिरेतन्मन्त्रफलं महत् ॥ ४२ ॥

किंतु विग्रहमुपस्थितं विलोक्य व्यवह्रियताम् । यतः ।

यथा[2] कालकृतोद्योगात्कृषिः फलवती भवेत् ।
तद्वन्नीतिरियं देव चिरात्फलति न क्षणात् ॥ ४३ ॥

अपरं च । महतो दूरभीरुत्वमासन्ने शूरता गुणः ।
विपत्तौ च महाँल्लोके धीरतामनुगच्छति ॥ ४४ ॥

अन्यच्च । प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल ।
अतिशीतलमप्यम्भः किं भिनत्ति न भूभृतः ॥ ४५ ॥

विशेषतश्च देव महाबलोऽसौ चित्रवर्णो राजा । यतः ।

बलिना सह योद्धव्यमिति नास्ति निदर्शनम् ।
तैर्युद्धं[3] हस्तिना सार्धं नराणां मृत्युमावहेत्[4] ॥ ४६ ॥

निर्दिशति—उपदिशति । अविचारितम्–अविचार्य । श्लो. ३९–४० मनु. अ. सप्त. श्लो. १९८–९९ द्रष्टव्यौ । साम्ना–प्रियवचनादिना क्रोधोपशमनं साम । तच्च पञ्चविधम् । तदुक्तम्—'परस्परोपकाराणां दर्शनं गुणकीर्तनम् । संबन्धस्य समाख्यानमायत्याः संप्रकाशनम् । वाचा पेशलया साधु तवाहमिति चार्पणम् । इति सामविधानज्ञैः साम पञ्चविधं स्मृतम् ॥' दानमपि पञ्चविधम् । तदुक्तम्—'प्रतिदानं तथा तस्य गृहीतस्यानुमोचनम् । द्रव्यादानमपूर्वं च स्वयं ग्राहप्रवर्तनम् । देयस्य प्रतिमोक्षश्च दानं पञ्चविधं स्मृतम् ॥' भेदः–शत्रोरमात्यादीनामुपायेन परतो विश्लिष्यात्मसात्करणं भेदः । स त्रिविधः 'स्नेहरागापनयनं संहर्षोत्पादनं तथा । संतर्जनं च भेदज्ञैर्भेदस्तु त्रिविधः स्मृतः ॥' साधितुम्–वशीकर्तुम् । सर्व एव०–अप्रवृत्ते समरे सर्व एव आत्मनः शौर्यं प्रस्तौतीति भावः । दारुणा यथा–यथा ग्रावा दारुणा उत्तोलनदण्डेन सहायेन सुखेनैव उत्थाप्यते तथा प्राणिभिः केवलया शक्त्या न उत्थाप्यते इत्यर्थः । दूरभीरुत्वम्–महान् यावद्भयमनागतं तावद्बिभेतीति भावः । आसन्ने भयोपस्थितौ । मित्रलाभे ५७ श्लो. द्रष्टव्यः । उत्तापः–चित्तसंक्षोभजनिता नैसर्गिकधैर्यच्युतिरित्यर्थः । भूभृतः—पर्वतान् । अतिशीतलमि०–शान्तचित्ततया व्यवहरता विजयः सुखं लभ्यते इति भावः । निदर्शनम्–नीतिशा-

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१ स किं भृत्यः स किं मन्त्री इ० पा० । २ यथाकालं कृता यत्नात् इ० पा० । ३ न युद्धम् । ४ पादयुद्धवत् इ० पा० ।

अन्यच्च। स मूर्खः कालमप्राप्य योऽपकर्तरि वर्तते।
कलिर्बलवता सार्धं कीटपक्षोद्गमो यथा ॥ ४७ ॥
किं च। कौर्मं संकोचमास्थाय प्रहारमपि मर्षयेत्।
प्राप्तकाले तु नीतिज्ञ उत्तिष्ठेत्क्रूरसर्पवत् ॥ ४८ ॥
शृणु देव। महत्यल्पेऽप्युपायज्ञः सममेव भवेत्क्षमः।
समुन्मूलयितुं वृक्षांस्तृणानीव नदीरयः ॥ ४९ ॥

अतस्तद्दूतोऽयं शुकोत्राश्वास्य तावद्‌ध्रियतां यावद्दुर्गं सज्जीक्रियते। यतः।

एकः शतं योधयति प्राकारस्थो धनुर्धरः।
शतं शतसहस्राणि तस्माद् दुर्गं विधीयते ॥ ५० ॥
अदुर्गो विषयः कस्य नारेः परिभवास्पदम्।
अदुर्गोऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥ ५१ ॥
दुर्गं कुर्यान्महाखातमुच्चप्राकारसंयुतम्।
सयन्त्रं सजलं शैलसरिन्मरुवनाश्रमम् ॥ ५२ ॥
विस्तीर्णतातिवैषम्यं रसधान्येध्मसंग्रहः।
प्रवेशश्चापसारश्च सप्तैता दुर्गसंपदः ॥ ५३ ॥

राजाह—दुर्गानुसंधाने को नियुज्यताम्। चक्रो ब्रूते—

यो यत्र कुशलः कार्ये तं तत्र विनियोजयेत्।
कर्मस्वदृष्टकर्मा यः शास्त्रज्ञोऽपि विमुह्यति ॥ ५४ ॥

तदाहूयतां सारसः। तथानुष्ठिते सत्यागतं सारसमालोक्य राजोवाच—भोः सारस त्वं सत्वरं दुर्गमनुसंधेहि। सारसः प्रणम्योवाच—देव दुर्गं तावदिदमेव चिरात्सुनिरूपितमास्ते महत्सरः। किंत्वत्र मध्यवर्तिद्वीपे द्रव्यसंग्रहः कार्यताम्। यतः।

धान्यानां संग्रहो राजन्नुत्तमः सर्वसंग्रहात्।
निक्षिप्तं हि मुखे रत्नं न कुर्यात्प्राणधारणम् ॥ ५५ ॥

स्त्राज्ञा। तदिति—यन्नराणां...तत्। अपकर्तरि वर्तते—अपकर्तरि शत्रौ विषये वर्तते अभियोगं कुरुते। युद्धोद्योगे प्रवर्तते इत्यर्थः। कीटपक्षोद्गमः—कीटस्य पिपीलिकादेः पक्षोद्गमः यथा तन्नाशाय भवति तथा। पक्षोद्यम इति पाठे स यथा अकिंचित्करस्तथा इत्यर्थः। एक इति—मनुः ७. ७४। विधीयते—कर्तव्यतया उपदिश्यते। दुर्गविधाने च मनुः—'धनुर्दुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा। नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥' इति। कस्यारेः—पंचम्यर्थे षष्ठी। राज्ञो विषयः अदुर्गः स्याच्चेत् कस्मात् शत्रोः तस्य पराभवः न स्यात्। यद्वा कस्य विषयः इति योजना। तदेव स्पष्टयति अदुर्गः राजा पोतच्युतमनुष्यवद् अनाश्रयः निरालम्बः म्रियते इत्यर्थः। महाखातम्—महत् खातं परिखा यस्य। प्राकारः—प्रान्तो भित्तिः। सयन्त्रम्—शत्रुपीडनार्थमिति भावः। मरुवन०—जलादिहीनप्रदेशनिविष्टं येन शत्रुः सामग्रीं न लभेत इति भावः। अतिवैषम्यम्—भूमेः नतोन्नतता। रस०—रसः जलम्। 'रसो गन्धे रसे जले' इति मेदिनी। इध्मानि—काष्ठानि। प्रवेश इ०। प्रवेशनिर्गममार्गाः। दुर्गानुसन्धाने—सज्जीकरणावेक्षणे। अदृष्टकर्मा—अज्ञातविधानः स्वयमकृतकार्यः। विमुह्यति—मोहमापद्यते। तस्य बुद्धिस्तस्मिन्कार्ये सम्यङ् न स्फुरति। निक्षिप्तमिति—रत्नं द्रव्यमित्यर्थः। केवलं कोषसंवर्धनं न कार्यकरमिति भावः।

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१ उद्यमो—द्गमो—रमः इ० पा०। २ कालस्तु. ३ विशिष्यते. ४ निक्षिप्तो हि मुखे दण्डः; रत्नं—द्रव्यम्.

किं च। ख्यातः सर्वरसानां हि लवणो रस उत्तमः।
गृहीतं च विना तेन व्यञ्जनं गोमयायते॥ ५६॥

राजाह—सत्वरं गत्वा सर्वमनुतिष्ठ। पुनः प्रविश्य प्रतीहारो ब्रूते—देव सिंहलद्वीपादागतो मेघवर्णो नाम वायसराजः सपरिवारो द्वारि तिष्ठति। देवपादं द्रष्टुमिच्छति। राजाह—काकः पुनः सर्वज्ञो बहुद्रष्टा च। तद्भवति संग्राह्यः। चक्रो ब्रूते—देव अस्त्वेवम्। किंतु काकः स्थलचरः। तेनास्मद्विपक्षपक्षे नियुक्तः कथं संग्राह्यः। तथा चोक्तम्-

आत्मपक्षं परित्यज्य परपक्षेषु यो रतः।
स परैर्हन्यते मूढो नीलवर्णशृगालवत्॥ ५७॥

राजोवाच—कथमेतत्। मन्त्री कथयति—

॥ कथा ७॥

अस्त्यरण्ये कश्चिच्छृगालः स्वेच्छया नगरोपान्ते भ्राम्यन्नीलीभाण्डे पतितः। पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्श्य स्थितः। अथ नीलीभाण्डस्वामिना मृत इति ज्ञात्वा तस्मात्समुत्थाप्य दूरे नीत्वापसारितस्तस्मात्पलायितः। ततोऽसौ वनं गत्वा स्वकीयमात्मानं नीलवर्णमवलोक्याचिन्तयत्—अहमिदानीमुत्तमवर्णः। तदाहं स्वकीयोत्कर्षं किं न साधयामि। इत्यालोच्य शृगालानाहूय तेनोक्तम्—अहं भगवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः। तदद्यारभ्यारण्येऽस्मदाज्ञया व्यवहारः कार्यः। शृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टाङ्गपातं प्रणम्योचुः-यथाज्ञापयति देव इति अनेनैव क्रमेण सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव। ततस्तेन स्वज्ञातिभिरावृतेनाधिक्यं साधितम्। ततस्तेन व्याघ्रसिंहादीनुत्तमपरिजनान्प्राप्य सदसि शृगालानवलोक्य लज्जमानेनावज्ञया दूरीकृताः स्वज्ञातीयाः। ततो विषण्णाञ्शृगालानवलोक्य केनचिद्वृद्धशृगालेनैतत्प्रतिज्ञातम्—मा विषीदत। यदनेनानभिज्ञेन नीतिविदो मर्मज्ञा वयं स्वसमीपात्परिभूतास्तद्यथायं नश्यति तथा विधेयम्। यतोऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः शृगालमज्ञात्वा राजानमिमं मन्यन्ते। तद्यथायं परिचितो भवति तथा कुरुत। तत्र चैवमनुष्ठेयम्। यत्सर्वे संध्यासमये तत्संनिधाने महारावमेकदैव करिष्यथ। ततस्तं शब्दमाकर्ण्य जातिस्वभावात्तेनापि शब्दः कर्तव्यः। यतः।

यः स्वभावो हि यस्यास्ति स नित्यं दुरतिक्रमः।
श्वा यदि क्रियते राजा तत्किं नाश्नात्युपानहम्॥ ५८॥

ततः शब्दादभिज्ञाय स व्याघ्रेण हन्तव्यः। ततस्तथानुष्ठिते सति तद्वृत्तम्। तथा चोक्तम्—

गृहीतमिति—गृह्णीयात्त्विति पाठे तस्य संग्रहं कुर्यात् यतः तं विना इत्यर्थः। उत्तमवर्णः—स्वभावापेक्षया सुन्दरवर्णः। स्वज्ञातिभिरावृतेन—तत्कृतसाहाय्येन इत्यर्थः। आधिक्यं प्रकर्षः। अनभिज्ञेन आत्मनो हितमजानता। परिभूताः—अवज्ञाताः। सतिरस्कारं दूरीकृता इत्यर्थः। वर्णमात्रविप्रलब्धाः—वर्ण एव वर्णमात्रं तेन प्रतारिताः। यः स्वभावः इत्यादि—'अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते।' इति भावः। छिद्रम्—रन्ध्रं, न्यूनता। छिद्रस्यावश्यगोपने मनुः, 'नास्य छिद्रं परो विद्याद्विद्या-

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१ गृह्णीयात्तु। इ० पा०। २ स्वपक्षपरिवृतः प्रणमति। ३ सुज्ञः. ४ आत्मपक्षपरित्यागात् इ० पा०। ५ चेदनेनानीतिज्ञेन वयं मर्मज्ञा परिभूतास्तद्यथायं नश्यति तन्मया विधेयम् इ० पा०। ६ यस्य स्यात्तस्यासौ दुरतिक्रमः इ० पा०।

छिद्रं मर्म च वीर्यं च सर्वं वेत्ति निजो रिपुः।
दहत्यन्तर्गतश्चैव शुष्कं वृक्षमिवानलः॥ ५९॥

अतोऽहं ब्रवीमि—आत्मपक्षं परित्यज्य इत्यादि। राजाह—यद्येवं तथापि दृश्यतां तावदयं दूरादागतः। तत्संग्रहे विचारः कार्यः। चक्रो ब्रूते—देव प्रणिधिः प्रहितो दुर्गश्च सज्जीकृतः। अतः शुकोऽप्यालोक्य प्रस्थाप्यताम्। किं तु।

नन्दं जघान चाणक्यस्तीक्ष्णदूतप्रयोगतः।
तच्छूरान्तरितं दूतं पश्येद्धीरसमन्वितः॥ ६०॥

ततः सभां कृत्वाहूतः शुकः काकश्च। शुकः किंचिदुन्नतशिरा दत्तासन उपविश्य ब्रूते—भो हिरण्यगर्भ त्वां महाराजाधिराजः श्रीमच्चित्रवर्णः समाज्ञापयति। यदि जीवितेन श्रिया वा प्रयोजनमस्ति तदा सत्वरमागत्यास्मच्चरणौ प्रणम। नो चेदवस्थातुं स्थानान्तरं चिन्तय। राजा सकोपमाह—आः सभायां कोऽप्यस्माकं नास्ति य एनं गलहस्तयति। उत्थाय मेघवर्णो ब्रूते—देव आज्ञापय। हन्मि दुष्टं शुकम्। सर्वज्ञो राजानं काकं च सान्त्वयन्ब्रूते—शृणु तावत्।

न सा सभा यत्र न सन्ति वृद्धा वृद्धा न ते ये न वदन्ति धर्मम्।
धर्मः स नो यत्र न सत्यमस्ति सत्यं न तद्यच्छलमभ्युपैति॥ ६१॥

यतो धर्मश्चैषः। दूतो म्लेच्छोऽप्यवध्यः स्याद्राजा दूतमुखो यतः।
उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा॥ ६२॥

अपरं च। स्वापकर्षं परोत्कर्षं दूतोक्तैर्मन्यते तु कः।
सदैवावध्यभावेन दूतः सर्वं हि जल्पति॥ ६३॥

ततो राजा काकश्च स्वां प्रकृतिमापन्नौ। शुकोऽप्युत्थाय चलितः। पश्चाच्चक्रवाकेणानीय प्रबोध्य कनकालंकारादिकं दत्त्वा संप्रेषितो ययौ। शुको विन्ध्याचलं गत्वा राजानं प्रणतवान्। तमालोक्य चित्रवर्णो राजाह—शुक का वार्ता। कीदृशोऽसौ देशः। शुको ब्रूते—देव संक्षेपादियं वार्ता संप्रति युद्धोद्योगः क्रियताम्। देशश्चासौ कर्पूरद्वीपः स्वर्गैकदेशः कथं वर्णयितुं शक्यते। ततः सर्वाञ्शिष्टानाहूय राजा मन्त्रयितुमुपविष्टः। आह च—संप्रति कर्तव्यविग्रहे यथाकर्तव्यमुपदेशं ब्रूत। विग्रहः पुनरवश्यं कर्तव्यः। तथा चोक्तम्—

असंतुष्टा द्विजा नष्टा संतुष्टाश्च महीभुजः।
सलज्जा गणिका नष्टा निर्लज्जाश्च कुलस्त्रियः॥ ६४॥

छिद्रं परस्य तु। गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः॥ इति। आवृणोदात्मनो रन्ध्रं रन्ध्रेषु प्रहरन्रिपून्। इति रघुवंशेपि। मर्म—रहस्यम्। निजो रिपुः—सजातीयः स्वपक्षान्तर्गतो वा शत्रुः। चाणक्यः— तन्नामा ब्राह्मणः चन्द्रगुप्तस्यामात्यः। तीक्ष्णदूत०—प्राणहरस्य दूतस्य प्रयोगतः विषकन्याप्रयोगेण इति यावत्। शूरान्तरितम्। दूतविशेषणं क्रियाविशेषणं वेदम्। धीरसमन्वितः—नीतिकुशलैः सहेत्यर्थः। गलहस्तयति—गलहस्तं दत्वा निष्कासयति। छलमभ्युपैति—कपटमाश्रयते। यत्कपटेन संकीर्यते इत्यर्थः। भयमिति पाठे प्रकाशशङ्कामित्यर्थः। प्रकृतिम्—स्वाभाविकमनःस्वास्थ्यम्। आपन्नौ प्राप्तौ। प्रबोध्य—सर्वं वृत्तान्तं यथावदवगमय्य, तं सान्त्वयित्वा इत्यर्थः। नष्टाः—

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१. तद्दूरान्तरितम् इ०। वीरसमान्वितः इ० च पा०। २ भयम् इ० पा०। ३ राजा च द्वितीयः स्वर्गपतिः। इत्यधिकं क्वचित्.

दूरदर्शी नाम गृध्रो ब्रूते—देव व्यसनितया विग्रहो न विधिः। यतः।

मित्रामात्यसुहृद्वर्गा यदा स्युर्दृढभक्तयः।
शत्रूणां विपरीताश्च कर्तव्यो विग्रहस्तदा ॥ ६५ ॥

अन्यच्च। भूमिर्मित्रं हिरण्यं च विग्रहस्य फलं त्रयम्।
यदैतन्निश्चितं भावि कर्तव्यो विग्रहस्तदा ॥ ६६ ॥

राजाह—मम बलानि तावदवलोकयतु मन्त्री। तदैतेषामुपयोगो ज्ञायताम्। एवमाहूयतां मौहूर्तिकः। निर्णीय शुभलग्नं यात्रार्थं ददातु। मन्त्री ब्रूते—तथापि सहसा यात्राकरणमनुचितम्। यतः।

विशन्ति सहसा मूढा ये विचार्य द्विषद्बलम्।
खड्गधारापरिष्वङ्गं लभन्ते ते सुनिश्चितम् ॥ ६७ ॥

राजाह-मन्त्रिन् ममोत्साहभङ्गं सर्वथा मा कृथाः। विजिगीषुर्यथा परभूमिमाक्रामति तथा कथय। गृध्रो ब्रूते—तत्कथयामि। किं तु तदनुष्ठितमेव फलप्रदम्। तथा चोक्तम्-

किं मन्त्रेणाननुष्ठाने शास्त्रवत्पृथिवीपतेः।
न ह्यौषधपरिज्ञानाद्व्याधेः शान्तिः क्वचिद्भवेत् ॥ ६८ ॥

राजादेशश्चानतिक्रमणीय इति यथाश्रुतं निवेदयामि। शृणु।

नद्यद्रिवनदुर्गेषु यत्र यत्र भयं नृप।
तत्र तत्र च सेनानीर्यायाद्व्यूहीकृतैर्बलैः ॥ ६९ ॥
बलाध्यक्षः पुरो यायात्प्रवीरपुरुषान्वितः।
मध्ये कलत्रं स्वामी च कोषः फल्गु च यद्बलम् ॥ ७० ॥
पार्श्वयोरुभयोरश्वा अश्वानां पार्श्वतो रथाः।
रथानां पार्श्वयोर्नागा नागानां च पदातयः ॥ ७१ ॥
पश्चात्सेनापतिर्यायात्खिन्नानाश्वासयञ्छनैः।
मन्त्रिभिः सुभटैर्युक्तः प्रतिगृह्य[3] बलं नृप ॥ ७२ ॥

नाशं यान्ति असुखभागिनो भवन्ति इत्यर्थः। व्यसनितया—व्यसनमस्यास्तीति व्यसनी तस्य भावः तत्ता तया। व्यसनाभिभूतैः इति यावत्। शत्रूणां विपरीताः–तेषु अदृढभक्तयः। अरक्ता वा सुखभेद्या इत्यर्थः। त्रयम्—एतत् त्रयं विग्रहस्य फलम्। यदैतन्नियतं भावि तदा विग्रहमाचरेत् इति कामन्दकनीतिसारे द्वितीयचरणस्य पाठः। मौहूर्तिकः— मुहूर्तं अधिकृत्य कृतं ग्रन्थं अधीते इति। मुहूर्तज्ञः—ज्यौतिषिकः। शुभलग्नं–शुभं शुभफलप्रदं लग्नं राशीनां उदयः। यात्रार्थम्—अभियानार्थम्। विजिगीषुः—विजेतुमिच्छुः। अननुष्ठाने अकरणे सति पृथिवीपतेः मन्त्रेण किं कोर्थः शास्त्रवत्। यथा प्रयोगं विना केवलं शास्त्रज्ञानम् अकिंचित्करं तथा केवलमन्त्रणया राज्ञां कार्यं न सिध्यतीत्यर्थः। यद्वा शास्त्रवत् यथाशास्त्रमुक्तेन मन्त्रेण किं इति शास्त्रवदननुष्ठाने किमिति वा योज्यम्। व्यूहीकृतैर्बलैः–बलानि व्यूहीकृत्य इत्यर्थः। व्यूहः–सेनाविन्यासः। व्यूहः स्याद्बलविन्यासे निर्माणे वृन्दतर्कयोः। इति मेदिनी। एतेषां भूयांसः श्लोकाः कामन्दकनीतिशास्त्रादुद्धृताः। बलाध्यक्षः–तत्तत्सेनाविभागस्याध्यक्षः। कलत्रम्–स्त्रीवर्गः। फल्गु–क्षीणसत्त्वं, निरर्थकः जनसमुदायश्च। नागानां च पदातयः इत्यत्र चाटवीबलम् इति कामन्दकोक्तः पाठः। खिन्नान्—श्रान्तान् सैनिकान्। आश्वासयन्—प्रोत्साहयन्। विषमं इ०—प्रदेशं इति

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१ मित्रौघाः पीडिता अपि, मित्रसामन्तसचिवाः, इ० पा०। २ किं वर्तनदानमेव इ० पा०। ३ प्रतिव्यूह्य इ० पा०।

समेयाद्विषमं नागैर्जलाढ्यं समहीधरम् ।
सममश्वैर्जलं नौभिः सर्वत्रैव पदातिभिः ॥ ७३ ॥
हस्तिनां गमनं प्रोक्तं प्रशस्तं जलदागमे ।
तदन्यत्र तुरङ्गाणां पत्तीनां सर्वदैव हि ॥ ७४ ॥
शैलेषु दुर्गमार्गेषु विधेयं नृपरक्षणम् ।
सुयोधै रक्षितस्यापि शयनं योगनिद्रया ॥ ७५ ॥
नाशयेत्कर्षयेच्छत्रून्दुर्गकण्टकमर्दनैः ।
परदेशप्रवेशे च कुर्यादाटविकान्पुरः ॥ ७६ ॥
यत्र राजा तत्र कोषो विना कोषान्न राजता ।
स्वभृत्येभ्यस्ततो दद्यात्को हि दातुर्न युध्यते ॥ ७७ ॥
यतः । न नरस्य नरो दासो दासस्त्वर्थस्य भूपते ।
गौरवं लाघवं वापि धनाधननिबन्धनम् ॥ ७८ ॥
अभेदेन च युध्येरन् रक्षेयुश्च परस्परम् ।
फल्गु सैन्यं च यत्किंचिन्मध्ये व्यूहस्य कारयेत् ॥ ७९ ॥
पदातींश्च महीपालः पुरोऽनीकस्य योजयेत् ।
उपरुध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ॥ ८० ॥
स्यन्दनाश्वैः समे युध्येदनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृते चापैरसिचर्मायुधैः स्थले ॥ ८१ ॥
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ।
भिन्द्याच्चैव तडागानि प्राकारान्परिखास्तथा ॥ ८२ ॥
बलेषु प्रमुखो हस्ती न तथान्यो महीपतेः ।
निजैरवयवैरेव मातङ्गोऽष्टायुधः स्मृतः ॥ ८३ ॥
बलमश्वश्च सैन्यानां प्राकारो जङ्गमो यतः ।
तस्मादश्वाधिको राजा विजयी स्थलविग्रहे ॥ ८४ ॥
तथा चोक्तम्—युध्यमाना हयारूढा देवानामपि दुर्जयाः ।
अपि दूरस्थितास्तेषां वैरिणो हस्तवर्तिनः ॥ ८५ ॥
प्रथमं युद्धकारित्वं समस्तबलपालनम् ।
दिङ्मार्गाणां विशोधित्वं पत्तिकर्म प्रचक्षते ॥ ८६ ॥

शेषः । हस्तिनां—गजसैनिकानाम् । शयनं योगनिद्रया—अर्धप्रबोधयुक्तनिद्रा योगनिद्रा तया । नृपः सुप्तोपि सावधानं वर्तेत इति भावः । कर्षयेत्—क्लेशयेत् । दुर्गकण्टकमर्दनैः—दुर्गकण्टकेषु संकटमार्गेषु मर्दनैः नाशनैः । को हि दातुर्न युध्यते—यः नृपः द्रव्यदानेन सुयोधान् तोषयति तदर्थं को न युध्यते । सर्व एव युध्यते इति भावः । अत्र बृहस्पतिः—नियुक्तः कर्मनिष्पत्तौ विज्ञप्तौ च यदृच्छया । भृत्यान्धनैर्मानयंस्तु नवोप्यक्षोभ्यतां व्रजेत् ॥ इति । धनाधननिबन्धनम्—धनाधननिष्ठम् । अभेदेन—ऐक्येन, परस्परावियोगेन । अनीकस्य—सैन्यस्य । अनीकं तु रणे सैन्ये इति विश्वः । उपरुध्य—शत्रुनगरावरोधं कृत्वा । अनूपे जलप्रायदेशे । अनूपो महिषे नाम्बुप्रायदेशे तु वाच्यवत् । इति मेदिनी । दूषयेत्—नाशयेत्, अनुपयोगि वा कुर्यात् । यवसः—घासः । बलमश्वश्च—अश्वः सैन्यानां बलं मुख्याधारः यतः जंगमः प्राकारः । युद्धकारित्वं—योधकार्यम् । युद्धेन

स्वभावशूरमस्त्रज्ञमविरक्तं जितश्रमम् ।
प्रसिद्धक्षत्रियप्रायं बलं श्रेष्ठतमं विदुः ॥ ८७ ॥
यथा प्रभुकृतान्मानाद्युध्यन्ते भुवि मानवाः ।
न तथा बहुभिर्दत्तैर्द्रविणैरपि भूपते ॥ ८८ ॥
वरमल्पबलं सारं न कुर्यान्मुण्डमण्डलीम् ।
कुर्यादसारभङ्गो हि सारभङ्गमपि स्फुटम् ॥ ८९ ॥
अप्रसादोऽनधिष्ठानं देयांशहरणं च यत् ।
कालयापोऽप्रतीकारस्तद्वैराग्यस्य कारणम् ॥ ९० ॥
अपीडयन्बलं शत्रूञ्जिगीषुरभिषेणयेत् ।
सुखसाध्यं द्विषां सैन्यं दीर्घयानप्रपीडितम् ॥ ९१ ॥
दायादादपरो मन्त्रो नास्ति भेदकरो द्विषाम् ।
तस्मादुत्थापयेद्यत्नाद्दायादं तस्य विद्विषः ॥ ९२ ॥
संधाय युवराजेन यदि वा मुख्यमन्त्रिणा ।
अन्तः प्रकोपनं कार्यमभियोक्तुः स्थिरात्मनः ॥ ९३ ॥
क्रूरं मित्रं रणे चापि भङ्गं दत्वाभिघातयेत् ।
अथ वा गोग्रहाकृष्ट्या तन्मुख्याश्रितबन्धनात्[३] ॥ ९४ ॥

शत्रुनिरोध इत्यर्थः । अविरक्तं–स्वस्वामिनि दृढभक्तिमत् । वरमिति–सारं शौर्यधैर्यादिगुणवत् अल्पबलं क्षुद्रसंख्याकमपि बलं वरं । मुण्डमुण्डली शिरःपरम्परा केवलं संख्यापूरका नरा इति यावत् । भङ्गः–पराजयः पलायनं वा । स्फुटम्–स्पष्टं, असंशयम् । हि–हेतौ निश्चये वा । अप्रसादः–प्रसादकरणवैमुख्यं, अपुरस्कारदानमित्यर्थः । अनधिष्ठानम्–बलविभागादीनामध्यक्षादिपदालाभः, अधिकारपदात् च्युतिर्वा । देयांशहरणं–देयस्य दानोचितस्य अंशस्य लोप्त्रांशस्य हरणं आदानमात्मसात्करणमित्यर्थः । कालयापः–अनियोगेन वृथा कालक्षेपः । अप्रतीकारः–कृतमानभङ्गादेरनिर्यातनं, अपकाराशोधनम् । वैराग्यस्य–सैनिकानामिति शेषः । अपीडयन् इ॰–आत्मनः सैन्यं दीर्घप्रयाणादिना अपीडयन् अक्लेशयन् । शत्रून् अभिषेणयेत्, अभिद्रवेत्, अभियानेन पीडयेदिति यावत् । यतः दीर्घयानप्रपीडितं–दूराक्रमणखिन्नं बलं शत्रूणां सुखसाध्यमनायासेन जय्यम् । अतिश्रमेण क्षीणबलस्य सैन्यस्य पराभवः सुलभ इति भावः । अत्र मनुः–'यदा मन्येत भावेन हृष्टपुष्टबलं स्वकम् । परस्य विपरीतं चेत्तदा यायादरीन्प्रति ॥ यदा च स्यात्परिक्षीणो वाहनेन बलेन च । तदासीत प्रयत्नेन शनकैः सान्त्वयन्नरीन् ॥' इति ॥ दायादात्–दायं पैतृकधनस्य विभागं गृह्णातीति दायादः सगोत्रः । भेदकरो मन्त्रो नास्ति–दायाद एव शत्रुगृहविच्छेदे मुख्यं साधनमित्यर्थः । अतः दायादोत्तेजनं कार्यमित्याह–तस्मादिति । युवराजेन अरातिनृपपुत्रेण इति यावत् । मुख्यमन्त्रिणा-शत्रोरिति शेषः । अन्तःप्रकोपनं-गृहकलिः । अभियोक्तुः–स्थिरात्मनः । तृतीयार्थे षष्ठी । धीरचेतसा अभियोक्तृशत्रुगृहे अन्तर्भेदः प्रकृतिव्याकोपो वा कार्यः । क्रूरमिति–अपि च रणे क्रूरं प्रमाथि मित्रं शत्रोरिति शेषः भङ्गं दत्त्वा समरभूमेः पलायनं कृत्वाभिघातयेत । पराभूता एते इति विश्वस्य प्रमाद्यन्तं तं सर्वतोवस्कद्य घातयेदित्यर्थः । अथ वा गवां ग्रहः गोग्रहस्तेन या आकृष्टिस्तया । अथवेत्यनुवर्तनीयम् । तस्य ये मुख्याः

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१ ग्रहणं इ० पा०. २ न ह्यस्त्याकर्षणो द्विषाम् इ० पा० । ३ तल्लक्ष्यं मार्गवन्धनात् इ० पा० ।

स्वराज्यं वासयेद्राजा परदेशापवाहनात् ।
अथ वा दानमानाभ्यां वासितं धनदं हि तत् ॥ ९५ ॥

राजाह—आः किं बहुनोदितेन ।

आत्मोदयः परज्यानिर्द्वयं नीतिरितीयती ।
तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतायते ॥ ९६ ॥

मन्त्रिणा विहस्योक्तम्—सर्वं सत्यमेतत् । किं तु ।

अन्यदुच्छृङ्खलं सत्त्वमन्यच्छास्त्रनियन्त्रितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥ ९७ ॥

तत उत्थाय राजा मौहूर्तिकावेदितलग्ने प्रस्थितः ।

अथ प्रणिधिप्रहितश्चरो हिरण्यगर्भमागत्योवाच-देव समागतप्रायो राजा चित्रवर्णः । संप्रति मलयपर्वताधित्यकायां समावासितकटको वर्तते । दुर्गशोधनं प्रतिक्षणमनुसंधातव्यं यतोऽसौ गृध्रो महामन्त्री । किंच केनचित्सह तस्य विश्वासकथाप्रसङ्गेनैव तदिङ्गितमवगतं मया यदनेन कोऽप्यस्मद्दुर्गे प्रागेव नियुक्तः । चक्रो ब्रूते—देव काक एवासौ संभवति । राजाह—न कदाचिदेतत् । यद्येवं तदा कथं

प्रधानपुरुषाः आश्रिताः सेवकाश्च तेषां बन्धनात् तद्घातयेत् । यदरेर्मित्रं भेदाक्षमं तत्पक्षपाताच्च समरभूमौ क्रूरपराक्रमं तज्जेतुं सर्वथा प्रयतितव्यमिति भावः । राजा परदेशापवाहनात् शत्रोः देशस्य अपवाहनात्तस्माद्बन्दिभावेन प्रजाः आनीय अथवा दानमानाभ्यां धनदानेन सत्कारेण च आनीय स्वराज्यं वासयेत्—स्वराज्ये निवेशयेत् । हि यतः तथा वासितं वृद्धप्रजं राज्यं धनदं समृद्धिकरम् । आत्मोदय इति—आत्मन उदयो वृद्धिः । परस्य शत्रोर्ज्यानिर्हानिः । 'वीज्याहाज्वरिभ्यो निः' इत्यौणादिको निः प्रत्ययः । इति द्वयम् । इदं परिमाणमस्या इति इयती एतावती । 'किमिदंभ्यां वो घः' इति वतुपो वस्य घश्च । 'उगितश्च' इति ङीप् । नीतिर्नीतिसंग्रहः । एतद्द्वयातिरिक्तो न कश्चिन्नीतिपदार्थोऽस्तीत्यर्थः । यदन्यत्षाड्गुण्यादिवर्णनं तत्सर्वमस्यैव प्रपञ्च इत्याह—तदिति । तद्द्वयमूरीकृत्याङ्गीकृत्य । 'ऊरीकृतमुररीकृतम्' इत्यमरः । 'ऊर्यादिच्विडाचश्च' इति गतिसंज्ञायां 'कुगतिप्रादयः' इति समासे क्त्वो ल्यप् । कृतिभिः कुशलैः वाचस्पत्यं वाग्मित्वम् । कस्कादित्वादलुक्सत्वे । 'षष्ठ्याः पतिपुत्र—' इत्यादिना सत्वमिति स्वामी । तन्न । तस्य छन्दोविषयत्वात् । ब्राह्मणादित्वाद्भावे ष्यञ्प्रत्ययः । प्रतायते विस्तार्यते । कर्मणि लट् । 'तनोतेर्यकि' इत्यात्वम् । तस्मादात्मोदयार्थिभिरविलम्बाच्छत्रुरुच्छेत्तव्यः । तत्रान्तरीयत्वात्तस्येति भावः इति । अन्यदिति-अन्यदुच्छृङ्खलमनर्गलं प्रसह्य । पीडनक्षममिति भावः । सत्त्वं बलमन्यत् । शास्त्रेण—मन्वादिशास्त्रेण नियन्त्रितमुदाहृतं परव्यसनकाले निर्मितं सत्त्वमन्यत् । उत्कटानुत्कटलक्षणवैलक्षण्यमन्यशब्दार्थः । तयोः सापेक्षत्वानिरपेक्षत्वाभ्यां मिथो विरोधान्नैकशास्त्रत्वं संभवतीत्यर्थः । अत्र दृष्टान्तमाह—तेजस्तिमिरयोः समानमधिकरणं ययोस्तयोर्भावः सामानाधिकरण्यमेकाश्रयत्वं कुतः । न कुताश्चित् । तयोः सहावस्थानविरोधादिति भावः । तस्मादुभयोरुदितानुदितहोमवद्भिन्नविषयत्वादितरेतरशास्त्रविरोधो न बाधक इति भावः । इति च शिशुपालवधटीकायां मल्लिनाथः । समावासितकटकः—निवेशितसैन्यः । दुर्गशोधनम्—दुर्गनिरूपणम् । अभिभवाय—निग्रहार्थम् । वर्तनम्—

तेन शुकस्याभिभवायोद्योगः कृतः। अपरं च। शुकस्य गमनान्तत्र विग्रहोत्साहः। स चिरादत्रास्ते। मन्त्री ब्रूते—तथाप्यागन्तुः शङ्कनीयः। राजाह-आगन्तुका अपि कदाचिदुपकारका दृश्यन्ते। शृणु।

परोऽपि हितवान्बन्धुर्बन्धुरप्यहितः परः।
अहितो देहजो व्याधिर्हितमारण्यमौषधम् ॥ ९८ ॥

अपरं च। आसीद्वीरवरो नाम शूद्रकस्य महीभृतः।
सेवकः स्वल्पकालेन स ददौ सुतमात्मनः ॥ ९९ ॥

चक्रः पृच्छति—कथमेतत्। राजा कथयति—

॥ कथा ८ ॥

अहं पुरा शूद्रकस्य राज्ञः क्रीडासरसि कर्पूरकेलिनाम्नो राजहंसस्य पुत्र्या कर्पूरमञ्जर्या सहानुरागवानभवम्। तत्र वीरवरो नाम राजपुत्रः कुतश्चिद्देशादागत्य राजद्वारमुपगम्य प्रतीहारमुवाच-अहं तावद्वर्तनार्थी राजपुत्रः राजदर्शनं कारय। ततस्तेनासौ राजदर्शनं कारितो ब्रूते—देव यदि मया सेवकेन प्रयोजनमस्ति तदास्मद्वर्तनं क्रियताम्। शूद्रक उवाच—किं ते वर्तनम्। वीरवरो ब्रूते—प्रत्यहं सुवर्णशतचतुष्टयम्। राजाह—का ते सामग्री। वीरवरो ब्रूते-द्वौ बाहू तृतीयश्च खड्गः। राजाह—नैतच्छक्यम्। तच्छ्रुत्वा वीरवरः प्रणम्य चलितः। अथ मन्त्रिभिरुक्तम्—देव दिनचतुष्टयस्य वर्तनं दत्त्वा ज्ञायतामस्य स्वरूपं किमुपयुक्तोऽयमेतावद्वर्तनं गृह्णात्यनुपयुक्तो वेति। ततो मन्त्रिवचनादाहूय वीरवराय ताम्बूलं दत्त्वा [3]सुवर्णशतचतुष्टयं दत्तम्। तद्विनियोगश्च राज्ञा सुनिभृतं निरूपितः। तदर्धं वीरवरेण देवेभ्यो ब्राह्मणेभ्यश्च दत्तम्। स्थितस्य[4]ार्धं दुःखितेभ्यः। तदवशिष्टं भोज्यव्ययविलासव्ययेन व्ययितम्। एतत्सर्वं नित्यकृत्यं कृत्वा राजद्वारमहर्निशं खड्गपाणिः सेवते। यदा च राजा स्वयं समादिशति तदा स्वगृहमपि याति।

अथैकदा कृष्णचतुर्दश्यां रात्रौ राजा सकरुणं क्रन्दनध्वनिं शुश्राव। शूद्रक उवाच—कः कोऽत्र द्वारि। तेनोक्तम्—देव अहं वीरवरः। राजोवाच—क्रन्दनानुसरणं क्रियताम्। वीरवरः यथाज्ञापयति देव इत्युक्त्वा चलितः। राज्ञा च चिन्तितम्—नैतदुचितम्। अयमेकाकी राजपुत्रो मया सूचीभेद्ये तमसि प्रेरितः। तदनु गत्वा किमेतदिति निरूपयामि। ततो राजापि खड्गमादाय तदनुसरणक्रमेण नगराद्बहिर्निर्जगाम। गत्वा च वीरवरेण सा रुदती रूपयौवनसंपन्ना सर्वालंकारभूषिता काचित्स्त्री दृष्टा पृष्टा च—का त्वम्। किमर्थं रोदिषीति। स्त्रियोक्तम्—अहमेतस्य शूद्रकस्य राज्ञो लक्ष्मीः। चिरादेतस्य भुजच्छायायां महता सुखेन विश्रान्ता। इदानीमन्यत्र[5] गमिष्यामि। वीरवरो ब्रूते—यत्रापायः संभवति तत्रोपायोऽप्यस्ति। तत्कथं स्यात्पुनरिहावलम्बनं भगवत्याः। लक्ष्मीरुवाच—यदि त्वमात्मनः पुत्रं शक्तिधरं द्वात्रिंशल्लक्षणोपेतं भगवत्याः सर्वमङ्गलाया उपहारीकरोषि तदाहं[6] पुनरत्र सुचिरं सुखं निवसामि। इत्युक्त्वादृश्याभवत्।

पृ. १४ द्रष्टव्यम्। विनियोगः-व्ययकरणम्। क्रन्दनानुसरणं क्रन्दनशब्दानुरोधेन गमनम्। सूचीभेद्ये तमसि गाढान्धकारे। अवलम्बनं स्थितिः; अवस्थानम्। द्वात्रिंशल्लक्षणोपेतम् द्वे च त्रिंशच्च यद्वा द्व्यधिका त्रिंशद्यानि लक्षणानि तैः उपेतम्। सर्वमङ्गलायाः-सर्वेभ्यः सर्वेषां वा मङ्गला। सर्वाणि मङ्गलानि यस्याः इति वा सर्वमङ्गला चण्डिका। उप-

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१ शुकस्यागमनात्तस्य इ० पा०। २ भुजः। ३ टङ्कशत०। ४ अपरार्धार्धं च दुःस्थेभ्यः। ५ देव्या अपराधेन तृतीयदिवसे राजा पञ्चत्वं यास्यति। अहमनाथा भविष्यामि। इदानीं न स्थास्यामीति। इत्य० ए० पु०। ६ तदा राजा शतायुर्भवति इत्य० ए० पु०।

ततो वीरवरेण स्वगृहं गत्वा निद्राणा स्ववधूः प्रबोधिता पुत्रश्च। तौ निद्रां परित्यज्योत्थायोपविष्टौ। वीरवरस्तत्सर्वं लक्ष्मीवचनमुक्तवान्। तच्छ्रुत्वा सानन्दः शक्तिधरो ब्रूते—धन्योऽहमेवंभूतः स्वामिराज्यरक्षार्थं[1] यस्योपयोगः। तत्तात कोऽधुना विलम्बस्य हेतुः। कदापि तावदेवंविध एव कर्मण्येतस्य देहस्य विनियोगः श्लाघ्यः। यतः।

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत्।
सन्निमित्तं वरं त्यागो विनाशे नियते सति॥ १००॥

शक्तिधरमातोवाच—यद्येतन्न कर्तव्यं तत्केनान्येन कर्मणा मुख्यस्य[2] महावर्तनस्य निष्क्रयो भविष्यति। इत्यालोच्य सर्वे सर्वमङ्गलायाः स्थानं गताः। तत्र सर्वमङ्गलां संपूज्य वीरवरो ब्रूते—देवि प्रसीद। विजयतां विजयतां शूद्रको महाराजः। गृह्यतामयमुपहारः। इत्युक्त्वा पुत्रस्य शिरश्चिच्छेद। ततो वीरवरश्चिन्तयामास-गृहीतराजवर्तनस्य तावन्निस्तारः कृतः। अधुना निष्पुत्रस्य मे जीवनं विडम्बनम्। इत्यालोच्यात्मनः शिरश्छिन्नवान्। ततः स्त्रियापि स्वामिनः पुत्रस्य च शोकार्तया तदनुष्ठितम्। एतत्सर्वं श्रुत्वा दृष्ट्वा च स राजा साश्चर्यं चिन्तयामास—

जीवन्ति च म्रियन्ते च मद्विधाः क्षुद्रजन्तवः।
अनेन सदृशो लोके न भूतो न भविष्यति॥ १०१॥

तदेतत्परित्यक्तेन मम[3] राज्येनाप्यप्रयोजनम्। ततः स्वशिरश्छेत्तुमुल्लासितः खड्गः शूद्रकेणापि। अथ भगवत्या सर्वमङ्गलया प्रत्यक्षभूतया राजा हस्ते धृत उक्तश्च—पुत्र प्रसन्नास्मि ते[4]। एतावता साहसेनालम्। जीवनान्तेऽपि तव राज्यभङ्गो नास्ति। राजा च साष्टाङ्गपातं प्रणम्योवाच—देवि किं मे राज्येन। जीवितेन वा किं प्रयोजनम्। यद्यहं[5]मनुकम्पनीयस्तदा ममायुःशेषेणायं सदारपुत्रो वीरवरो जीवतु। अन्यथाहं यथाप्राप्तां गतिं गच्छामि। भगवत्युवाच—पुत्र अनेन ते सत्त्वोत्कर्षेण भृत्यवात्सल्येन च सर्वथा संतुष्टास्मि। गच्छ विजयी भव। अयमपि सपरिवारो राजपुत्रो जीवतु। इत्युक्त्वा देव्यदृश्याभवत्। ततो वीरवरः सपुत्रदारः प्राप्तजीवनः स्वगृहं गतः। राजापि तैरलक्षितः सत्वरं प्रासादगर्भं गत्वा तथैव सुप्तः[6]।

अथ वीरवरो द्वारस्थः पुनर्भूपालेन पृष्टः सन्नुवाच-देव सा रुदती स्त्री मामवलोक्यादृश्याभवत्। न काप्यन्या वार्ता विद्यते। तद्वचनमाकर्ण्य संतुष्टो राजा साश्चर्यमचिन्तयत्—कथमयं श्लाघ्यो महासत्त्वः। यतः।

प्रियं ब्रूयादकृपणः शूरः स्यादविकत्थनः।
दाता नापात्रवर्षी च प्रगल्भः स्यादनिष्ठुरः॥ १०२॥

एतन्महापुरुषलक्षणमेतस्मिन्सर्वमस्ति। ततः स राजा प्रातः शिष्टसभां कृत्वा सर्ववृत्तान्तं प्रस्तुत्य प्रसादात्तस्मै कर्णाटराज्यं ददौ। तत्किमागन्तुकी[7] जातिमात्राद्दुष्टः। तत्राप्युत्तमाधममध्यमाः सन्ति[8]। चक्रवाको ब्रूते—

द्वारीकरोषि-बलिं ददासि। धनानि इ०-सन्निमित्तं सत्कार्याय। त्यागः-जीवितस्य धनस्य च। गतपूर्वोऽयं श्लो० मि० २२। निष्क्रयः-निस्तारः, आनृण्यम्। विडम्बनम्-गर्हणमात्रम्। उल्लासितः-उद्धृतः। सत्त्वोत्कर्षेण-मनस उदारतया। भृत्यवात्सल्येन-भृत्येषु वात्सल्यं स्नेहः तेन। अकृपणः-धनसंपन्नः। प्रियं ब्रूयादन्यथास्य माहात्म्यहानिः स्यादिति भावः। अविकत्थनः अनात्मश्लाघी। प्रगल्भः—शूरः। अनिष्ठुरः—स-

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१ रक्षायां. २ अमुष्य इ० पा०। ३ राज्येनापि न प्रयो०। ४ इदानीं ते। ५ अहं पुनः इ० पा०। ६ सुप्त्वा स्थितः। ७ आगन्तुकजातिरेव दुष्टा इ० पा०। ८ संभवन्ति।

योऽकार्यं कार्यवच्छास्ति स किंमन्त्री नृपेच्छया ।
वरं स्वामिमनोदुःखं तन्नाशो न त्वकार्यतः ॥ १०३ ॥
वैद्यो गुरुश्च मन्त्री च यस्य राज्ञः प्रियंवदाः ।
शरीरधर्मकोषेभ्यः क्षिप्रं स परिहीयते ॥ १०४ ॥

शृणु देव ।　पुण्याल्लब्धं यदेकेन तन्ममापि भविष्यति ।
हत्वा भिक्षुमतो लोभान्निध्यर्थी नापितो हतः ॥ १०५ ॥

राजा पृच्छति—कथमेतत् । मन्त्री कथयति—

॥ कथा ९ ॥

अस्त्ययोध्यायां पुरि चूडामणिर्नाम क्षत्रियः । तेन धनार्थिना महता कायक्लेशेन भगवांश्चन्द्रार्धचूडामणिश्चिरमाराधितः । ततः क्षीणपापोऽसौ स्वप्ने दर्शनं दत्त्वा भगवदादेशाद्यक्षेश्वरेणादिष्टः—यत्त्वमद्य प्रातः क्षौरं कृत्वा लगुडहस्तः सन्स्वगृहद्वारि निभृतं स्थास्यसि । ततो यमेवागतं प्राङ्गणे भिक्षुकं पश्यसि तं निर्दयं लगुडप्रहारेण हनिष्यसि । ततोसौ भिक्षुः तत्क्षणात्सुवर्णपूर्णकलशो भविष्यति । तेन त्वया यावज्जीवं सुखिना भवितव्यम् । ततस्तथानुष्ठिते तद्वृत्तम् । तच्च क्षौरकरणायानीतेन नापितेनालोक्य चिन्तितम्—अये निधिप्राप्तेरयमुपायः । तदहमप्येवं किं न करोमि । ततः प्रभृति स नापितः प्रत्यहं तथाविधो लगुडहस्तः सुनिभृतं भिक्षोरागमनं प्रतीक्षते । एकदा तेन तथा प्राप्तो भिक्षुर्लगुडेन हत्वा व्यापादितः । तस्मादपराधात्सोऽपि नापितो राजपुरुषैस्ताडितः पञ्चत्वं गतः । अतोऽहं ब्रवीमि—पुण्याल्लब्धं यदेकेन इत्यादि । राजाह—

पुरावृत्तकथोद्गारैः कथं निर्णीयते परः ।
स्यान्निष्कारणबन्धुर्वा किं वा विश्वासघातकः ॥ १०६ ॥

यातु । प्रस्तुतमनुसंधीयताम् । मलयाधित्यकायां चेच्चित्रवर्णस्तदधुना किं विधेयम् । मन्त्री वदति—देव आगतप्रणिधिमुखान्मया श्रुतं यन्महामन्त्रिणो गृध्रस्योपदेशे चित्रवर्णेनानादरः कृतः । अतोऽसौ मूढो जेतुं शक्यः । तथा चोक्तम्—

लुब्धः क्रूरोऽलसोऽसत्यः प्रमादी भीरुरस्थिरः ।
मूढो योधावमन्ता च सुखच्छेद्यो रिपुः स्मृतः ॥ १०७ ॥

ततोऽसौ यावदस्मद्दुर्गद्वाररोधं न करोति तावन्नद्यद्रिवनवर्त्मसु तद्बलानि हन्तुं सारसादयः सेनापतयो नियुज्यन्ताम् । तथा चोक्तम् ।

दीर्घवर्त्मपरिश्रान्तं नद्यद्रिवनसंकुलम् ।
घोराग्निभयसंत्रस्तं क्षुत्पिपासाहितक्लमम् ॥ १०८ ॥

कृपः । नृपेच्छया नृपेच्छानुरोधात् । तन्नाशः—स्वामिनः नाशः प्राणहानिः अधःपातो वा । चन्द्रार्धचूडामणिः—चन्द्रार्धं चूडामणिः शिरोभूषणं यस्य शिवः । यक्षेश्वरेण कुबेरेण । निभृतं-गुप्तम् । सुवर्णपूर्ण०—सुवर्णमुद्रापूर्ण० । तद्वृत्तम्—मृतभिक्षोः स्थाने सुवर्णनाणकपूर्णकलशो बभूवेत्यर्थः । पुरावृत्तकथोद्गारैः—अतीताख्यानेन । निर्णीयते तस्य स्वरूपपरिच्छेदः क्रियते स यथार्थस्वरूपतया ज्ञायते । निष्कारणबन्धुः स्वभावमित्रं अकृत्रिममित्रम् । विश्वास इत्यत्र विश्रम्भेति पाठः । नद्यद्रिवन०—नद्यश्च अद्रयश्च वनानि च तेषां वनानां वर्त्मसु । तत्रैव द्विषां सुखोच्छेद्यत्वात् । दीर्घवर्त्म०—दूरप्रयाणखिन्नम् । संकुलं—संकटम् । प्रम-

प्रमत्तं भोजनव्यग्रं व्याधिदुर्भिक्षपीडितम्।
असंस्थितमभूयिष्ठं वृष्टिवातसमाकुलम्॥ १०९॥

पङ्कपांशुजलाच्छन्नं सुव्यस्तं दस्युविद्रुतम्।
एवंभूतं महीपालः परसैन्यं विघातयेत्॥ ११०॥

अन्यच्च। अवस्कन्दभयाद्राजा प्रजागरकृतश्रमम्।
दिवा सुप्तं समाहन्यान्निद्राव्याकुलसैनिकम्॥ १११॥

अतस्तस्य प्रमादिनो बलं गत्वा यथावकाशं दिवानिशं घ्नन्त्वस्मत्सेनापतयः। तथानुष्ठिते चित्रवर्णस्य सैनिकाः सेनापतयश्च बहवो निहताः। ततश्चित्रवर्णो विषण्णः स्वमन्त्रिणं दूरदर्शिनमाह—तात किमित्यस्मदुपेक्षा क्रियते। किं क्वाप्यविनयो ममास्ति। तथा चोक्तम्—

न राज्यं प्राप्तमित्येव वर्तितव्यमसांप्रतम्।
श्रियं ह्यविनयो हन्ति जरा रूपमिवोत्तमम्॥ ११२॥

अन्यच्च। दक्षः श्रियमधिगच्छति पथ्याशी कल्यतां सुखमरोगी।
उद्युक्तो विद्यान्तं धर्मार्थयशांसि च विनीतः॥ ११३॥

गृध्रोऽवदत्—देव शृणु।

अविद्वानपि भूपालो विद्यावृद्धोपसेवया।
परां श्रियमवाप्नोति जलासन्नतरुर्यथा॥ ११४॥

अन्यच्च। पानं स्त्री मृगया द्यूतमर्थदूषणमेव च।
वाग्दण्डयोश्च पारुष्यं व्यसनानि महीभुजाम्॥ ११५॥

किं च। न साहसैकान्तरसानुवर्तिना
न चाप्युपायोपहतान्तरात्मना।
विभूतयः शक्यमवाप्तुमूर्जिता
नये च शौर्ये च वसन्ति संपदः॥ ११६॥

त्वया स्वबलोत्साहमवलोक्य साहसैकरसिना मयोपन्यस्तेष्वपि मन्त्रेष्वनवधानं वाक्पारुष्यं च कृतम्। अतो दुर्नीतेः फलमिदमनुभूयते। तथा चोक्तम्—

त्तम्—अनवहितं क्षीबं वा। असंस्थितम्—अव्यवस्थितम्। सुव्यस्तम्—इतस्ततोऽपसृतम्। त्रिभिर्विशेषकम्। अत्र कामन्दकः—कन्दराशैलगहननिम्नगावनसंकटे। दीर्घध्वनि परिश्रान्तं क्षुत्पिपासाहितक्लमम्॥ व्याधिदुर्भिक्षमकरैः पीडितं दस्युविद्रुतम्। पङ्कपांशुजलक्लिन्नं व्यस्तं पुञ्जीकृतं पथि॥ प्रसुप्तं भोजनव्यग्रमभूमिस्थमसंस्थितम्। चौराग्निभयवित्रस्तं वृष्टिवातसमाहतम्॥ एवमादिषु जातेषु व्यसनेषु समाकुलम्। स्वसैन्यं साधु रक्षेत परसैन्यं च घातयेत्॥ अवस्कन्दभयात्—अवस्कन्दः आक्रमणं तद्भयात्। प्रजागरस्तेन कृतः श्रमः यस्य। असांप्रतम्—नियममुज्झित्वा, अविनयेन। दक्षः—स्वकार्यदक्षः। कल्यताम्—अरोगिताम्। अर्थदूषणम्—कोषस्यान्यथा व्ययः। साहसैकान्त०—साहसं अविमृश्यकारित्वं एव एकान्तः मुख्यः रसः तं अनुवर्तते तेन। उपायो०—उपायेषु साधनान्वेषणेषु उपहतः आत्मा बुद्धिर्यस्य। ऊर्जिताः—उत्कृष्टाः। उपन्यस्तेषु—प्रस्तुतेषु

दुर्मन्त्रिणं कमुपयान्ति न नीतिदोषाः
संतापयन्ति कमपथ्यभुजं न रोगाः।
कं श्रीर्न दर्पयति कं न विहन्ति मृत्युः
कं स्त्रीकृता न विषयाः परितापयन्ति ॥ ११७॥

अपरं च। मुदं विषादः शरदं हिमागमस्तमो विवस्वान्सुकृतं कृतघ्नता।
प्रियोपपत्तिः शुचमापदं नयः श्रियं समृद्धामपि हन्ति दुर्नयः ॥ ११८॥

ततो मयाप्यालोचितम्-प्रज्ञाहीनोऽयं राजा। नो चेत्कथं नीतिशास्त्रकथाकौमुदीं वागुल्काभिस्तिमिरयति। यतः।

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम्।
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ ११९ ॥

तेनाहमपि तूष्णीं स्थितः। अथ राजा बद्धाञ्जलिराह—तात अस्त्वयं ममापराधः। इदानीं यथाहमवशिष्टबलसहितः प्रत्यावृत्य विन्ध्याचलं गच्छामि तथोपदिश। गृध्रः स्वगतं चिन्तयति—क्रियतामत्र प्रतीकारः। यतः।

देवतासु गुरौ गोषु राजसु ब्राह्मणेषु च।
नियन्तव्यः सदा कोपो बालवृद्धातुरेषु च ॥ १२० ॥

मन्त्री विहस्य ब्रूते—देव मा भैषीः। समाश्वासिहि। शृणु देव।

मन्त्रिणां भिन्नसंधाने भिषजां सांनिपातिके।
कर्मणि व्यज्यते प्रज्ञा सुस्थे को वा न पण्डितः ॥ १२१ ॥

अपरं च। आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च।
महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः ॥ १२२ ॥

तदत्र भवत्प्रतापादेव दुर्गं भङ्क्त्वा कीर्तिप्रतापसहितं त्वामचिरेण कालेन विन्ध्याचलं नेष्यामि। राजाह—कथमधुना स्वल्पबलेन तत्संपद्यते। गृध्रो वदति-देव सर्वं भविष्यति। यतो विजिगीषोरदीर्घसूत्रता विजयसिद्धेरवश्यंभावः। तत्सहसैव दुर्गद्वारावरोधः क्रियताम्। अथ प्रणिधिना बकेनागत्य हिरण्यगर्भस्य कथितम्-देव स्वल्पबल एवायं राजा चित्रवर्णो गृध्रस्य मन्त्रोपष्टम्भादागत्य दुर्गद्वारावरोधं करिष्यति। राजहंसो ब्रूते-सर्वज्ञ किमधुना विधेयम्। चक्रो ब्रूते-स्वबले सारासारविचारः क्रियताम्। तज्ज्ञात्वा सुवर्णवस्त्रादिकं यथार्हं प्रसादप्रदानं क्रियताम्। यतः।

कर्तव्यतया निर्दिष्टेषु। दुर्मन्त्रिणम्-दुष्टः मन्त्री यस्य त यद्वा दुष्टो मन्त्रोऽस्यास्तीति तम्। नीतिदोषाः-नयमार्गोल्लङ्घनजन्यापदः। स्त्रीकृताः कामिन्युद्भूताः। प्रियोपपत्तिः-प्रियस्य इष्टस्य उपपत्तिः सिद्धिः। नीतिशास्त्र०-नीतिशास्त्रस्य नीतिशास्त्रसंबन्धिनी कथा एव कौमुदी ज्योत्स्ना ताम्। वागुल्काभिः-वाचः दुर्वचांसि ता एव उल्काः अलातानि ताभिः तिमिरयति मलिनयति। अस्त्वयं क्षन्तव्यः इत्यर्थः। नियन्तव्यः-निग्रहीतव्यः। भिन्नसंधाने-भिन्नस्य प्रतिहतस्य संधाने पुनः सफलीकरणे इत्यर्थः। यद्वा भिन्नानां संधाने संघट्टने, संमेलने इत्यर्थः। यद्वा भिन्नसंधाने इष्टार्थसाधकोपाये मोघीभूते। व्यग्राः—आकुलचित्ताः त्वरिता वा। न च पारं गच्छन्तीति भावः। कृतधियः-

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१ कथां स्ववाञ्छाभिरन्तरयति इ० पा०। २ अवश्यंभावि लक्षणम् इ० पा०। ३ सुवर्णवस्त्रादिप्रदानं।

यः काकिनीमप्यपथप्रपन्नां समुद्धरेन्निष्कसहस्रतुल्याम् ।
कालेषु कोटिष्वपि मुक्तहस्तस्तं राजसिंहं न जहाति लक्ष्मीः ॥ १२३ ॥

अन्यच्च । क्रतौ विवाहे व्यसने रिपुक्षये यशस्करे कर्मणि मित्रसंग्रहे ।
प्रियासु नारीष्वधनेषु बन्धुषु ह्यतिव्ययो नास्ति नराधिपाष्टसु ॥ १२४ ॥

यतः । मूर्खः स्वल्पव्ययत्रासात्सर्वनाशं करोति हि ।
कः सुधीस्त्यजते भाण्डं शुल्कस्यैवातिसाध्वसात् ॥ १२५ ॥

राजाह—कथमिह समयेऽतिव्ययो युज्यते । उक्तं च—
आपदर्थे धनं रक्षेत्—
मन्त्री ब्रूते— श्रीमतः कथमापदः ।
राजाह— कदाचिच्चलते लक्ष्मीः
मन्त्री ब्रूते— संचितापि विनश्यति ॥ १२६ ॥

तद्देव कार्पण्यं विमुच्य स्वसुभटा दानमानाभ्यां पुरस्क्रियन्ताम् । तथा चोक्तम्—
परस्परज्ञाः संहृष्टास्त्यक्तुं प्राणान्सुनिश्चिताः ।
कुलीनाः पूजिताः सम्यग्विजयन्ते द्विषद्बलम् ॥ १२७ ॥

अपरं च । सुभटाः शीलसंपन्नाः संहताः कृतनिश्चयाः ।
अपि पञ्चशतं शूरा मृद्नन्ति रिपुवाहिनीम् ॥ १२८ ॥

किं च । शिष्टैरप्यविशेषज्ञ उग्रश्च कृतनाशकः ।
त्यज्यते किं पुनर्नान्यैर्यश्चाप्यात्मंभरिर्नरः ॥ १२९ ॥

यतः । सत्यं शौर्यं दया त्यागो नृपस्यैते महागुणाः ।
एतैस्त्यक्तो महीपालः प्राप्नोति खलु वाच्यताम् ॥ १३० ॥

ईदृशि प्रस्तावेऽमात्यास्तावदवश्यमेव पुरस्कर्तव्याः । तथा चोक्तम्—
यो येन प्रतिबद्धः स्यात्सह तेनोदयी व्ययी ।
स विश्वस्तो नियोक्तव्यः प्राणेषु च धनेषु च ॥ १३१ ॥

यतः । धूर्तः स्त्री वा शिशुर्यस्य मन्त्रिणः स्युर्महीपतेः ।
अनीतिपवनाक्षिप्तः कार्याब्धौ स निमज्जति ॥ १३२ ॥

शृणु देव । हर्षक्रोधौ यतौ यस्य शास्त्रार्थे[3] प्रत्ययस्तथा ।
नित्यं भृत्यान्वेक्षा[4] च तस्य स्याद्धनदा धरा ॥ १३३ ॥
येषां राज्ञा सह स्यातामुच्चयापचयौ ध्रुवम् ।
अमात्या इति तान्राजा नावमन्येत्कदाचन ॥ १३४ ॥

शिक्षितबुद्धयः प्राज्ञाः । अदीर्घसूत्रता कार्यतत्परता । अपथप्रपन्नाम्–अन्यथाव्यायितां दुरुपयुक्ताम् । समुद्धरेत्–अपव्ययाद्रक्षेत् । व्ययावसरानाह–क्रतावित्यादिना । व्यसने आपदि, तन्निराकरणे इत्य० । अष्टसु—एतेषु अष्टसु विषयेषु धनव्ययोवश्यं करणीयः । भाण्डम्—पण्यद्रव्यम् । शुल्कस्य–राजदेयकरस्य । परस्परज्ञाः—ज्ञातान्योन्यस्वभावाः, बद्धसौहृदा इत्यर्थः । त्यक्तुं०––जीवितव्ययेनापि स्वामिनं सेवितुं कृतनिश्चयाः । कृतनाशकः–अकृतज्ञः कृतघ्नः । आत्मंभरिः–स्वार्थपरः । यो येन प्रतिबद्धः यस्य हिताहितं यन्निबन्धनमस्ति । कर्मणि संबद्धो वा । प्राणेषु०–प्राणरक्षणविषये धनरक्षणविषये च । अनीतिपवनाक्षिप्तः–अनीतिः कुनयः सा एव पवनः तेनाक्षिप्तः उद्धूतः । निमज्जति–कार्यविनाशेन नश्यतीति भावः । भृत्यान्ववेक्षा–भृत्येषु आदरः । उच्चयापचयौ–उत्कर्षापकर्षौ

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१ स्थाने च इ० पा० । २ धनव्ययस्त्वेषु न गण्यते बुधैः इ० पा० । ३ कोषः स्वल्पव्ययेन–स्वप्रत्ययेन–च इ० पा० । ४ भृत्यानुपेक्षा इ० पा० ।

यतः । महीभुजो मदान्धस्य विषमे कार्यसागरे ।
स्खलतो हि करालम्बः सुहृत्सचिवचेष्टितम् ॥ १३५ ॥

अथागत्य प्रणम्य मेघवर्णो ब्रूते—देव दृष्टिप्रसादं कुरु । एष युद्धार्थी विपक्षो दुर्गद्वारि वर्तते । तद्देवपादादेशाद्बहिर्निःसृत्य स्वविक्रमं दर्शयामि । तेन देवपादानामानृण्यमुपगच्छामि । चक्रो ब्रूते—मैवम् । यदि बहिर्निःसृत्य योद्धव्यं तदा दुर्गाश्रयणमेव निष्प्रयोजनम् ।

अपरं च । विषमोपि यथा नक्रः सलिलान्निःसृतो वशः ।
वनाद्विनिर्गतः शूरः सिंहोपि स्याच्छृगालवत् ॥ १३६ ॥

देव स्वयं गत्वा दृश्यतां युद्धम् । यतः ।

पुरस्कृत्य बलं राजा योधयेदवलोकयन् ।
स्वामिनाधिष्ठितः श्वापि किं न सिंहायते ध्रुवम् ॥ १३७ ॥

अनन्तरं ते सर्वे दुर्गद्वारं गत्वा महाहवं कृतवन्तः । अपरेद्युश्चित्रवर्णो राजा गृध्रमुवाच—तात स्वप्रतिज्ञातमधुना निर्वाहय । गृध्रो ब्रूते—देव शृणु तावत् ।

अकालसहमत्यल्पं मूर्खव्यसनिनायकम् ।
अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ॥ १३८ ॥

तत्तावदत्र नास्ति । उपजापश्चिरारोधोऽवस्कन्दस्तीव्रपौरुषम् ।
दुर्गस्य लङ्घनोपायाश्चत्वारः कथिता इमे ॥ १३९ ॥

अत्र च यथाशक्ति क्रियते यत्नः । [कर्णे कथयति] एवमेव । ततोऽनुदित एव भास्करे चतुर्ष्वपि दुर्गद्वारेषु प्रवृत्ते युद्धे दुर्गाभ्यन्तरगृहेष्वेकदा काकैरग्निर्निक्षिप्तः । ततः गृहीतं गृहीतं दुर्गम् इति कोलाहलं श्रुत्वानेकगृहेषु च प्रदीप्तं पावकं प्रत्यक्षेणावलोक्य राजहंसस्य सैनिकास्तथान्ये दुर्गवासिनः सत्वरं ह्रदं प्रविष्टाः । यतः ।

सुमन्त्रितं सुविक्रान्तं सुयुद्धं सुपलायितम् ।
प्राप्तकाले यथाशक्ति कुर्यान्न तु विचारयेत् ॥ १४० ॥

राजहंसश्च सुखि[२]स्वभावान्मन्दगतिः सारसद्वितीयश्च चित्रवर्णस्य सेनापतिना कुक्कुटेनागत्य वेष्टितः । हिरण्यगर्भः सारसमाह[३]—सारस सेनापते ममानुरोधादात्मानं न व्यापादयिष्यसि । गन्तुं त्वमधुनापि समर्थः । तद्गत्वा जलं प्रविश्यात्मानं परिरक्ष । अस्मत्पुत्रं चूडामणि[४]नामानं सर्वज्ञसंमत्या[५] राजानं करिष्यसि । सारसो ब्रूते—देव न वक्तव्यमेवं दुःसहं वचः । यावच्चन्द्रार्कौ दिवि तिष्ठतस्तावद्विजयतां देवः । अहं देव दुर्गाधिकारी मन्मांसासृग्विलिप्तेन द्वारवर्त्मना प्रविशतु शत्रुः । अपरं च देव ।

अभ्युदयाधःपातौ । सुहृत्सचिवचेष्टितं–शोभनं हृदयं येषां ते सुहृदः हितबुद्धयः ये सचिवाः तेषां चेष्टितं क्रिया । सचिवा एव प्रतीकारं चिन्तयित्वा स्वामिनमापद उद्धरन्तीति भावः । विषमः उद्धर्तुं जेतुं वा अशक्यः । वशः–अन्येषां वशगो भवति । यद्वा अवश इति पदच्छेदः । अवशः विकलः अशरणो वा । अकालसहं दीर्घकालरक्षणाक्षमम् । उपजापः–भेदः । चिरारोधः । दीर्घकालमवरोधः । लङ्घनोपायाः ग्रहणोपायाः । सुमन्त्रितं–शोभनां मन्त्रणां कुर्यात् । सुपलायितम्–प्राप्तकाले बन्धनपरिहारार्थं पलायनमपि कर्तव्यम् । ममानुरोधात्–मदपेक्षया । क्षमी–क्षमाशीलः । अपराधसहः इत्यर्थः । शुचिः–शुद्धान्तःकरणः

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१ सत्यम् इ० पा० । २ सुखी स्व० इ० पा० । ३ राजा ब्रूते । ४ चूडारत्न । ५ सर्वस्यानुमत्या

क्षमी दाता गुणग्राही स्वामी दुःखेन लभ्यते ।

राजाह—सत्यमेवैतत् । किंतु ।

शुचिर्दक्षोऽनुरक्तश्च जाने भृत्योऽपि दुर्लभः ॥ १४१ ॥

सारसो ब्रूते—अन्यच्च देव शृणु ।

यदि समरमपास्य नास्ति मृत्यो-
र्भयमिति युक्तमितोऽन्यतः प्रयातुम् ।
अथ मरणमवश्यमेव जन्तोः
किमिति मुधा मलिनं यशः क्रियेत ॥ १४२ ॥

अन्यच्च । भवेऽस्मिन्पवनोद्भ्रान्तवीचिविभ्रमभङ्गुरे ।
जायते पुण्ययोगेन परार्थे जीवितव्ययः ॥ १४३ ॥

स्वाम्यमात्यश्च राष्ट्रं च दुर्गं कोषो बलं सुहृत् ।
राज्याङ्गानि प्रकृतयः पौराणां श्रेणयोऽपि च ॥ १४४ ॥

देव त्वं च स्वामी सर्वथा रक्षणीयः । यतः ।

प्रकृतिः स्वामिना त्यक्ता समृद्धापि न जीवति ।
अपि धन्वन्तरिर्वैद्यः किं करोति गतायुषि ॥ १४५ ॥

अपरं च । नरेशे जीवलोकोऽयं निमीलति निमीलति ।
उदेत्युदीयमाने च रवाविव सरोरुहम् ॥ १४६ ॥

अथ कुक्कुटेनागत्य राजहंसस्य शरीरे खरतरनखाघातः कृत । ततः सत्वरमुपसृत्य सारसेन स्वदेहान्तरितो राजा । अनन्तरं कुक्कुटेन नखमुखप्रहारैर्जर्जरीकृतेन सारसेन स्वाङ्गेनाच्छाद्य प्रेर्य राजा जले क्षिप्तः । कुक्कुटसेनापतिश्च चञ्चुप्रहारेण व्यापादितः । पश्चात्सारसोपि बहुभिः संभूय व्यापादितः । अथ चित्रवर्णो राजा दुर्गं प्रविश्य दुर्गावस्थितं द्रव्यं ग्राहयित्वा बन्दिभिर्जयशब्दैरानन्दितः स्वस्कन्धावारं जगाम ।

अथ राजपुत्रैरुक्तम्—तस्मिन्राजबले स पुण्यवान्सारस एव येन स्वदेहत्यागेन स्वामी रक्षितः । उक्तं चैतत्—

जनयन्ति सुतान् गावः सर्वा एव गवाकृतीन् ।
विषाणोल्लिखितस्कन्धं काचिदेव गवां पतिम् ॥ १४७ ॥

विष्णुशर्मोवाच—सै तावद्विद्याधरीपरिजनः स्वर्गसुखमनुभवतु महासत्त्वः । तथा चोक्तम्—

आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।
भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥ १४८ ॥

अपापबुद्धिः । पवन०–पवनेन वात्यया उद्भ्रान्ता ये वीचयस्तरङ्गास्तेषां विभ्रमः भ्रमणं तद्वद्भंगुरे क्षणविध्वंसिनि । नरेशे निमीलति नाशं याति सति । निमीलति–नाशमेति । अत्र कामन्दकः–नरेश्वरे जगत्सर्वं निमीलति निमीलति । सूर्योदये यथाम्भोजं तत्प्रबोधे प्रबुध्यते । स्वदेहान्तरितः–स्वदेहस्य मध्येऽवस्थापनेन व्यवहितः । स्कन्धावारम्–स्वसैन्यम् । विषाण०–विषाणाभ्यामुल्लिखितौ स्कन्धौ यस्य । विद्याधरीपरिजनः विद्याधरस्त्रियः परिजनः यस्य ।

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१ कुरुध्वम् इ० पा० । २ दुर्गाभ्यन्तरास्थितं ग्राह्यं इ० पा० । ३ स तावत्सत्त्वक्रीतानक्षयलोकान्विद्याधरीपरिजनोनुभवतु महासत्त्वः । इ० पा० ।

यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः ।
अक्षयाँल्लभते लोकान्यदि क्लैब्यं न गच्छति ॥ १४९ ॥

विग्रहः श्रुतो भवद्भिः राजपुत्रैरुक्तम्--श्रुत्वा सुखिनो भूता वयम् । विष्णुशर्माब्रवीत्—अपरमप्येवमस्तु ।

विग्रहः करितुरङ्गपत्तिभिर्नो कदापि भवतां महीभृताम् ।
नीतिमन्त्रपवनैः समाहताः संश्रयन्तु गिरिगह्वरं द्विषः ॥ १५० ॥

इति हितोपदेशे विग्रहो नाम तृतीयः कथासंग्रह समाप्तः ।

॥ संधिः ॥

पुनः कथारम्भकाले राजपुत्रैरुक्तम्--आर्य विग्रहः श्रुतोऽस्माभिः । संधिरधुनाभिधीयताम् । विष्णुशर्मणोक्तम्--श्रूयताम् । संधिमपि कथयामि यस्यायमाद्यः श्लोकः-

वृत्ते महति सङ्ग्रामे राज्ञोर्निहतसेनयोः ।
स्थेयाभ्यां गृध्रचक्राभ्यां वाचा संधिः कृतः क्षणात् ॥ १ ॥

राजपुत्रा ऊचुः--कथमेतत् । विष्णुशर्मा कथयति--

ततस्तेन राजहंसेनोक्तम्—केनास्मद्दुर्गे निक्षिप्तोऽग्निः । किं पारक्येण किंवास्मद्दुर्गवासिना केनापि विपक्षप्रयुक्तेन । चक्रो ब्रूते—देव । भवतो निष्कारणबन्धुरसौ मेघवर्णः सपरिवारो न दृश्यते । तन्मन्ये तस्यैव विचेष्टितमिदम् । राजा क्षणं विचिन्त्याह—अस्ति तावदेव मम दुर्दैवमेतत् । तथा चोक्तम्—

अपराधः स दैवस्य न पुनर्मन्त्रिणामयम् ।
कार्यं सुघटितं क्वापि दैवयोगाद्विनश्यति ॥ २ ॥

मन्त्री ब्रूते—उक्तमेवैतत् ।

विषमां हि दशां प्राप्य दैवं गर्हयते नरः ।
आत्मनः कर्मदोषांस्तु नैव जानात्यपण्डितः ॥ ३ ॥

अपरं च । सुहृदां हितकामानां यो वाक्यं नाभिनन्दति ।
स कूर्म इव दुर्बुद्धिः काष्ठाद्भ्रष्टो विनश्यति ॥ ४ ॥

राजाह--कथमेतत् । मन्त्री कथयति—

यत्र तत्र-क्वापि । पुण्ये अपुण्ये वा देशे । यदि क्लैब्यं इ०-यदि शौर्येण युद्धं करोति । नो कदापि-कदापि महीभृतां विग्रहः न भवतु । यद्वा भवतां युष्माकं इतरेषां महीभृतां च विग्रहः नो भवेदिति शेषः । किंतु नीतिः नयः मन्त्राः मन्त्रणाः ते एव पवनाः तैः इति ॥

सन्धिः-सामकरणम् । स्वर्णादिदानेन परैः प्रीत्युत्पादनान्मित्रीकरणम् । स्थेयाभ्याम्—मध्यस्थाभ्याम् । पारक्येण-परकीयेण शत्रुणा वा । निष्कारणबन्धुः-सोपालम्भं वच एतद् । क्वापि-कदाचिदपि । अपण्डितः नरः विषमां कष्टां दशामवस्थां

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१ मन्ये विघटितं यतः इ० पा० । २ अस्मात्परं—अपरं च ।
रक्षितव्यं सदा वाक्यं वाक्याद्भवति नाशनम् ।
हंसाभ्यां नीयमानस्य कूर्मस्य पतनं यथा ॥ इत्यधिकमेकं० पु० ।

॥ कथा ॥ १ ॥

अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः । तत्र चिरं संकटविकटनामानौ हंसौ निवसतः । तयोर्मित्रं कम्बुग्रीवनामा कूर्मश्च प्रतिवसति । अथैकदा धीवरैरागत्य तत्रोक्तम्—यदत्रास्माभिरद्योषित्वा प्रातर्मत्स्यकूर्मादयो व्यापादयितव्याः । तदाकर्ण्य कूर्मो हंसावाह—सुहृदौ श्रुतोऽयं धीवरालापः अधुना किं मया कर्तव्यम् । हंसावाहतुः—ज्ञायतां पुनस्तावत्प्रातर्यदुचितं तत्कर्तव्यम् । कूर्मो ब्रूते-मैवम् । यतो दृष्टव्यतिकरोहमत्र । तथा चोक्तम्—

अनागतविधाता च प्रत्युत्पन्नमतिस्तथा ।
द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥ ५ ॥

तावाहतुः—कथमेतत् । कूर्मः कथयति—

॥ कथा २ ॥

पुरास्मिन्नेव सरस्येवंविधेषु धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितम् । तत्रानागतविधाता नामैको मत्स्यः । तेनोक्तम्—अहं तावज्जलाशयान्तरं गच्छामि । इत्युक्त्वा ह्रदान्तरं गतः । अपरेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम्—भविष्यदर्थे प्रमाणाभावात्कुत्र मया गन्तव्यम् । तदुत्पन्ने यथाकार्यमनुष्ठेयम् । तथा चोक्तम्—

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान् ।
वणिजो भार्यया जारः प्रत्यक्षे निह्नुतो यथा ॥ ६ ॥

यद्भविष्यः पृच्छति—कथमेतत् । प्रत्युत्पन्नमति राह—

॥ कथा ३ ॥

अस्ति विक्रमपुरे समुद्रदत्तो नाम वणिक् । तस्य रत्नप्रभा नाम वधूः केनापि स्वसेवकेन सह सदा रमते । यतः ।

न स्त्रीणामप्रियः कश्चित्प्रियो वापि न विद्यते ।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥ ७ ॥

अथैकदा सा रत्नप्रभा तस्य सेवकस्य मुखे चुम्बनं ददती समुद्रदत्तेनावलोकिता । ततः सा बन्धकी सत्वरं भर्तुः समीपं गत्वाह—नाथ एतस्य सेवकस्य महती निर्वृतिः । यतोऽयं चौरिकां कृत्वा कर्पूरं खादतीति मयास्य मुखमाघ्राय ज्ञातम् । तथा चोक्तम्—

आहारो द्विगुणः स्त्रीणां बुद्धिस्तासां चतुर्गुणा ।
षड्गुणो व्यवसायश्च कामश्चाष्टगुणः स्मृतः ॥ ८ ॥

तच्छ्रुत्वा सेवकेन प्रकुप्योक्तम्—यस्य स्वामिनो गृह एतादृशी भार्या तत्र सेवकेन कथं स्थातव्यं यत्र प्रतिक्षणं गृहिणी सेवकस्य मुखं जिघ्रति । ततोऽसावुत्थाय चलितः । साधुना यत्नात्प्रबोध्य धृतः । अतोऽहं ब्रवीमि—उत्पन्नामापदम् इत्यादि । ततो यद्भविष्येणोक्तम्—

प्राप्य इति योज्यम् । उषित्वा–वसतिं कृत्वा । दृष्टव्यातिकरः—दृष्टः व्यतिकरः व्यसनं अन्येषामिति यावत् येन । अनागतविधाता–अनागतं विदधाति भाव्यापदः प्रतीकारं पूर्वमेव करोतीति अनागतविधाता । प्रत्युत्पन्नमतिः—प्रत्युत्पन्ना सङ्कटे झटित्युत्पन्ना बुद्धिः यस्य । यद्भविष्यः–यद्भविष्यति तद्भवतु इति वदतीति । निर्वृतिः—सुखं भोगेच्छा वा । आहार इ०—सुहृ०—श्लो० ११७. । प्रतिक्षणं—क्षणे क्षणे ।

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१ किं समाधातव्यम् इ० पा० । २ यतो हिङ्गुगन्धः प्रत्यक्षोस्य मुखे मया प्राप्तः । इ० पा० । ३ ईदृशी विधा ।

यदभावि न तद्भावि भावि चेन्न तदन्यथा।
इति चिन्ताविषघ्नोऽयमगदः किं न पीयते ॥ ९ ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य स्थितः। ततो जालादपसारितो यथाशक्त्युत्प्लुत्य गभीरं नीरं प्रविष्टः। यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः। अतोहं ब्रवीमि—अनागतविधाता इत्यादि ॥ तद्यथाहमन्यद्ह्रदमद्य प्राप्नोमि तथा क्रियताम्। हंसावाहतुः—जलाशयान्तरे प्राप्ते तव कुशलम्। स्थले गच्छतस्ते को विधिः। कूर्म आह—यथाहं भवद्भ्यां सहाकाशवर्त्मना यामि स उपायो विधीयताम्। हंसौ ब्रूतः—कथमुपायः संभवति। कच्छपो वदति–युवाभ्यां चञ्चुधृतं काष्ठखण्डमेकं मया मुखेनावलम्बितव्यम्। युवयोः पक्षबलेन मयापि सुखेन गन्तव्यम्। हंसौ ब्रूतः—संभवत्येष उपायः। किंतु

उपायं चिन्तयन् प्राज्ञो ह्यपायमपि चिन्तयेत्।
पश्यतो बकमूर्खस्य नकुलैर्भक्षिताः प्रजाः ॥ १० ॥

कूर्मः पृच्छति—कथमेतत्। तौ कथयतः—

॥ कथा ४ ॥

अस्त्युत्तरापथे गृध्रकूटो नाम पर्वतः। तत्रैरावतीतीरे न्यग्रोधपादपे बका निवसन्ति। तस्य वृक्षस्याधस्ताद्विवरे सर्पस्तिष्ठति। स च तेषां बालापत्यानि खादति। अथ शोकार्तानां बकानां विलापं श्रुत्वा केनचिद्बकेनाभिहितम्—एवं कुरुत यूयं। मत्स्यानादाय नकुलविवरादारभ्य सर्पविवरं यावत्पङ्क्तिक्रमेणैकैकशो मत्स्यान् विकीर्य धत्त। ततस्तदाहारलुब्धैर्नकुलैरागत्य सर्पो द्रष्टव्यः स्वभावविद्वेषाद्व्यापादयितव्यश्च तथानुष्ठिते तद्वृत्तम्। ततस्तत्र वृक्षे नकुलैर्बकशावकानां रावः श्रुतः। पश्चात्तैर्वृक्षमारुह्य बकशावकाः खादिताः। अत आवां ब्रूवः—उपायं चिन्तयन् इत्यादि ॥ आवाभ्यां नीयमानं त्वामवलोक्य लोकैः किंचिद्वक्तव्यमेव। तदाकर्ण्य यदि त्वमुत्तरं दास्यसि तदा त्वन्मरणम्। तत्सर्वथात्रैव स्थीयताम्। कूर्मो वदति—किमहमज्ञः। न किमपि मया वक्तव्यम्। ततस्तथानुष्ठिते तथाविधं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्धावन्ति वदन्ति च। तत्र कश्चिदाह— यद्ययं कूर्मः पतति तदात्रैव पक्त्वा खादितव्यः। कश्चिद्वदति अत्रैव दग्ध्वा खादितव्योऽयम्। कश्चिद् ब्रूते–गृहं नीत्वा भक्षणीयः इति। तत्परुषवचनं श्रुत्वा स कूर्मः कोपाविष्टो विस्मृतपूर्वसंस्कारः प्राह–युष्माभिर्भस्म भक्षितव्यम्। इति वदन्नेव पतितो गोरक्षकैर्व्यापादितश्च। अतोऽहं ब्रवीमि–सुहृदां हितकामानाम् इत्यादि ॥ अथ प्रणिधिर्बकस्तत्रागत्योवाच। देव प्रागेव मया निगदितं दुर्गशोधनं हि प्रतिक्षणं कर्तव्यमिति। तच्च युष्माभिर्न कृतम्। अतस्तदनवधानस्य फलमनुभूतम्। दुर्गदाहश्चायं मेघवर्णनाम्ना वायसेन गृध्रप्रयुक्तेन कृतः। राजा निःश्वस्याह—

प्रणयादुपकाराद्वा यो विश्वसिति शत्रुषु।
स सुप्त इव वृक्षाग्रात्पतितः प्रतिबुध्यते ॥ ११ ॥

यदभावि इ०–प्रस्ता० श्लोकः २९। अवलम्बितम्-आश्रयितव्यम्। न्यग्रोधपादपे–वटवृक्षे। परुषवचनम्–कटुवचः, निष्ठुरभाषितम्। विस्मृतपूर्वसंस्कारः–नष्टकृतसमयस्मृतिः। तदनवधानस्य–मद्वचनोपेक्षायाः। प्रणयात्—प्रेमदर्शनात्। याच्ञायाः वा। ' प्रणयः प्रसरे प्रेम्णि याच्ञाविश्रम्भयोरपि।' इति मेदिनी। पतितः प्रतिबुध्यते–जातपतनः चेतनां लभते।

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१ स्थलात् इ० पा०। २ सुताः इ० पा०। ३ अवश्यं भविष्यति इत्य०। अस्मात्प्राक्–नाहमुत्तरं दास्यामि इ० त्य० क्वचित्। ४ प्रणामाद्वपहाराद्वा इ० पा०।

प्रणिधिरुवाच—इतो दुर्गदाहं विधाय यदा गतो मेघवर्णस्तदा चित्रवर्णेन प्रसादितेनोक्तम्—अयं मेघवर्णोऽत्र कर्पूरद्वीपराज्येऽभिषिच्यताम् । तथा चोक्तम्—

> कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत् ।
> फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत् ॥ १२ ॥

चक्रवाको ब्रूते—ततस्ततः । प्रणिधिरुवाच—ततः प्रधानमन्त्रिणा गृध्रेणाभिहितम् । देव नेदमुचितम् । प्रसादान्तरं किमपि क्रियताम् । यतः ।

> अविचारयतो युक्तिकथनं तुषकण्डनम् ।
> नीचेषूपकृतं राजन्वालुकास्विव मूत्रितम् ॥ १३ ॥

अपरं च । महतामास्पदे नीचः कदापि न कर्तव्यः । तथा चोक्तम्—

> नीचः श्लाघ्यपदं प्राप्य स्वामिनं हन्तुमिच्छति ।
> मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥ १४ ॥

चित्रवर्णः पृच्छति—कथमेतत् । मन्त्री[3] कथयति—

॥ कथा ५ ॥

अस्ति गौतमस्य महर्षेस्तपोवने महातपा नाम मुनिः । तेनाश्रमसन्निधाने मूषिकशावकः काकमुखाद्भ्रष्टो दृष्टः । ततः स्वभावदयात्मना तेन मुनिना नीवारकणैः संवर्धितः । ततो बिडालस्तं मूषिकं खादितुमुपधावति । तमवलोक्य मूषिकस्तस्य मुनेः क्रोडे प्रविवेश । ततो मुनिनोक्तम्—मूषिक त्वं मार्जारो भव । ततः स बिडालः कुक्कुरं दृष्ट्वा पलायते । ततो मुनिनोक्तम्—कुक्कुराद्बिभेषि । त्वमेव कुक्कुरो भव । स कुक्कुरो व्याघ्राद्बिभेति । ततस्तेन मुनिना कुक्कुरो व्याघ्रः कृतः । अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति स मुनिः । अथ तं मुनिं दृष्ट्वा व्याघ्रं च सर्वे वदन्ति—अनेन मुनिना मूषिको व्याघ्रतां नीतः । एतच्छ्रुत्वा स व्याघ्रः सव्यथोऽचिन्तयत्—यावदनेन मुनिना जीवितव्यं तावदिदं मे स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते । इत्यालोच्य मुनिं हन्तुं गतः । ततो मुनिना तज्ज्ञात्वा पुनर्मूषिको भव इत्युक्त्वा मूषिक एव कृतः । अतोऽहं ब्रवीमि—नीचः श्लाघ्यपदम् इत्यादि ॥ अपरं च । सुकरमिदमिति न मन्तव्यम् । शृणु ।

> भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान् ।
> अतिलोभाद्बकः पश्चान्मृतः कर्कटकग्रहात् ॥ १५ ॥

चित्रवर्णः पृच्छति—कथमेतत् । मन्त्री कथयति—

पक्षे विनष्टः यथावत्पुरुषस्वरूपं जानाति । प्रसादितेन—प्रसन्नेन । कृतकृत्यस्य—कृतं कृत्यं कर्तव्यं स्वामिनियोगो वा येन । फलेन पुरस्कारादिना । अविचारयतः असमीक्ष्यकारिणः । तुषेति—निरर्थकमिति यावत् । उपकृतम्—उपकारकरणम् । मूत्रितम्—तद्यथा चिरं न तिष्ठति व्यर्थं च तथा । स्वभावदयात्मना—दयायुक्तः आत्मा दयात्मा स्वभावात् निसर्गतः दयात्मा यस्य तेन । क्रोडे अङ्के भुजान्तरे वा । मूषिकनिर्विशेषम्—मूषिकाभिन्नत्वेन । स्वरूपाख्यानम्—यथावत्स्वरूपवर्णनम् । न पलायिष्यते—नापयास्यति । इदं मेघवर्णस्य कर्पूरद्वीपराज्येऽभिषेचनम् ।

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१ ब्रूते देव, श्रुतं यत्प्रणिधिः कथयति । राजाह ततस्ततः इ० पा० । २ अधिकारेण यो युक्तः कथं तस्यातिखण्डनम् । इ० पा० । ३ दूरदर्शी इ० पा० । ४ पश्चाद्दयालुना । ५ तं च मूषकं खादितुं यत्नादन्विष्यन् बिडालो मुनिना दृष्टः । ततस्तपःप्रभावात्स मूषको बिडालः कृतः इ० पा०

॥ कथा ६ ॥

अस्ति मालवविषये पद्मगर्भाभिधानं सरः। तत्रैको वृद्धो बकः सामर्थ्यहीन उद्विग्नमिवात्मानं दर्शयित्वा स्थितः। स च केनचित्कुलीरेण दृष्टः पृष्टश्च--किमिति भवानत्राहारत्यागेन तिष्ठति। बकेनोक्तम्। भद्र शृणु। मत्स्या मम जीवनहेतवः। ते चावश्यं कैवर्तैरागत्य व्यापादयितव्या इति वार्ता नगरोपान्ते मया श्रुता। अतो वर्तनाभावादेवास्मन्मरणमुपस्थितमिति ज्ञात्वाहारेऽप्यनादरः कृतः। ततः सर्वैर्मत्स्यैरालोचितम्--इह समये तावदुपकारक एवायं लक्ष्यतेऽस्माकम्। तदयमेव यथाकर्तव्यं पृच्छ्यताम्। तथा चोक्तम्—

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः॥ १६॥

मत्स्या ऊचुः--भो बक कोऽत्र रक्षणोपायः। बको ब्रूते--अस्ति रक्षणोपायो जलाशयान्तराश्रयणम्। तत्राहमेकैकशो युष्मान्नयामि। मत्स्या आहुः--एवमस्तु। ततो असौ बकस्तान्मत्स्यानेकैकशो नीत्वा खादति। अनन्तरं कुलीरस्तमुवाच--भो बक मामपि तत्र नय। ततो बकोऽप्यपूर्वकुलीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान्। कुलीरोऽपि मत्स्यकण्टकाकीर्णं तत्स्थलमालोक्याचिन्तयत्। हा हतोस्मि। मन्दभाग्यः। भवतु। इदानीं समयोचितं व्यवहरामि। यतः।

तावद्भयात्तु भेतव्यं यावद्भयमनागतम्।
आगतं तु भयं वीक्ष्य प्रहर्तव्यमभीतवत्॥ १७॥

अपरं च। अभियुक्तो यदा पश्येन्न किंचिद्धितमात्मनः।
युद्ध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह॥ १८॥

अन्यच्च। यत्रायुद्धे ध्रुवो नाशो युद्धे जीवितसंशयः।
तं कालमेकं युद्धस्य प्रवदन्ति मनीषिणः॥ १९॥

इत्यालोच्य स कुलीरस्तस्य ग्रीवां चिच्छेद। स बकः पञ्चत्वं गतः। अतोऽहं ब्रवीमि भक्षयित्वा बहून्मत्स्यान् इत्यादि॥ ततः पुनः स चित्रवर्णो राजाऽवदत्। शृणु तावन्मन्त्रिन् मयैतदालोचितमस्ति यदत्रावस्थितेन मेघवर्णेन राज्ञा यावन्ति वस्तूनि कर्पूरद्वीपस्योत्तमानि तावन्त्यस्माकमुपनेतव्यानि। तेन महता विलासेनास्माभिर्विन्ध्याचले स्थातव्यम्। दूरदर्शी विहस्याह--देव

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा॥ २०॥

कर्कटकग्रहात्-कुलीरस्य ग्रहात्। मालवविषये मालवदेशे। कैवर्तैः धीवरैः। वर्तनाभावात् वर्तनं जीविका तस्याभावात्। उपकारापकारौ इ०-यतः उपकारापकारौ इष्टानिष्टौ एतयोः मित्रस्य शत्रोश्च लक्षणं लक्ष्यं ज्ञातव्यम्। अपूर्व-अभुक्तपूर्व। धृतवान्-स्थापयामास। मत्स्यकण्टकाकीर्णं मत्स्यानामास्थिभिर्व्याप्तम्। अभीतवत्-शूर इव। अभियुक्तः इत्या-यदा प्राज्ञः पण्डितः अभियुक्तः शत्रुणाक्रान्तः सन् इ०। यत्रायुद्धे इ०-गतपूर्वोऽयं। श्लोकः। सु०. ६८। विलासेन- सुखोपभोगेन। अनागतवतीं चिन्ताम्-अनुपस्थितस्य विचारम्। यद्वा चिन्ता

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१ दूरतः पृष्टः। २ आहारस्यापि निरादरः। ३ मत्स्यैभयादुक्तम् इ० पा०। ४ नीतवान्। अथ बकेन स्थले नीत्वा धृतः कुलीरः इ० पा०।

राजाह--कथमेतत् । मन्त्री कथयति--

॥ कथा ७ ॥

अस्ति देवीकोटनाम्नि नगरे देवशर्मा नाम ब्राह्मणः । तेन महाविषुवत्संक्रान्त्यां सक्तुपूर्णशराव एकः प्राप्तः ॥ ततस्तमादायासौ कुम्भकारस्य भाण्डपूर्णमण्डपिकैकदेशे रौद्रेणाकुलितः सुप्तः । ततः सक्तुरक्षार्थं हस्ते दण्डमेकमादायाचिन्तयत्-यद्यहं सक्तुशरावं विक्रीय दश कपर्दकान्प्राप्स्यामि तदात्रैव तैः कपर्दकैर्घटशरावादिकमुपक्रीय विक्रीयानेकधा वृद्धैस्तैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय विक्रीय लक्षसंख्यानि धनानि कृत्वा विवाहचतुष्टयं करिष्यामि । अनन्तरं तासु सपत्नीषु रूपयौवनवती या तस्यामधिकानुरागं करिष्यामि । अनन्तरं संजातेर्ष्यास्तत्सपत्न्यो यदा द्वंद्वं करिष्यन्ति तदा कोपाकुलोऽहं ता इत्थं लगुडेन ताडयिष्यामि । इत्यभिधाय लगुडः क्षिप्तः । तेन सक्तुशरावश्चूर्णितो भाण्डानि च बहूनि भग्नानि । ततस्तेन शब्देनागतेन कुम्भकारेण तथाविधानि भाण्डान्यवलोक्य ब्राह्मणस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतश्च । अतोऽहं ब्रवीमि--अनागतवतीं चिन्ताम् इत्यादि ॥ ततो राजा रहसि गृध्रमुवाच--तात यथाकर्तव्यं उपदिश । गृध्रो ब्रूते--

मदोद्धतस्य नृपतेः संकीर्णस्येव दन्तिनः ।
गच्छन्त्युन्मार्गयातस्य नेतारः खलु वाच्यताम् ॥ २१ ॥

शृणु देव किमस्माभिर्बलदर्पाद्दुर्गं भग्नं नो वा भवतः प्रतापाधिष्ठितेनोपायेन । राजाह--भवतामुपायेन । गृध्रो ब्रूते--यद्यस्मद्वचनं क्रियते तदा स्वदेशे गम्यताम् । अन्यथा वर्षाकाले प्राप्ते तुल्यबलेन सह पुनर्विग्रहे सत्यस्माकं परभूमिष्ठानां स्वदेशगमनमपि दुर्लभं भविष्यति । सुखशोभार्थं च संधाय गम्यताम् । दुर्गं भग्नं कीर्तिश्च लब्धैव । मम संमतं तावदेतत् । यतः ।

यो हि धर्मं पुरस्कृत्य हित्वा भर्तुः प्रियाप्रिये ।
अप्रियाण्याह तथ्यानि तेन राजा सहायवान् ॥ २२ ॥
युद्धे विनाशो भवति कदाचिदुभयोरपि ।
न हि संशयितं कुर्यादित्युवाच बृहस्पतिः ॥ २३ ॥

अन्यच्च । सुहृद्बलं तथा राज्यमात्मानं कीर्तिमेव च ।
युधि संदेहदोलास्थं को हि कुर्यादबालिशः ॥ २४ ॥

कल्पना । विषुवत्संक्रान्तिः-मेषसंक्रान्तिः । सक्तुपूर्णशरावः--सक्तुभिर्भर्जितयवचूर्णेन पूर्णः शरावः मृत्पात्रम् । प्राप्तः--प्रतिग्रहेण लब्धः । रौद्रेण--तपनातपेन । पूगाः क्रमुकाः । सपत्नीषु--समानः पतिर्यासां ताः सपत्न्यः । संजातेर्ष्याः--सपत्नीगौरवं दृष्ट्वा संजाता उत्पन्ना ईर्ष्या द्वेषः यासाम् । कोपाकुलः-क्रोधवशः । मदोद्धतस्य--मदः गर्वः । पक्षे दानवारि । संकीर्णस्य-मत्तस्य अत एव अवशस्य । नेतारः-मन्त्रिणः हस्तिपकाश्च । नो वा-अथवा । प्रतापाधिष्ठितेन-प्रतापेन महिम्ना अधिष्ठितेन उत्तम्भितेन ॥ सूचितेनेति यावत् । सुखशोभार्थम्-सुखं कल्याणं शोभा गौरवं । धर्मम्-यथाकर्तव्यम् । प्रियाप्रिये-प्रियं चाप्रियं च । राज्ञः किं प्रियं किं अप्रियं इति विचारणायामनादरं कृत्वा । संशयितम्-संशयः, द्विधाबुद्धिः । संदेहदोलास्थं-संदेहः संशयः एव दोला तत्रस्थं संशयदोलारूढं,

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१ वेद० इ० पा० । २ विषुवत्समये । ३ करोमि ।

अपरं च । संधिमिच्छेत्समेनापि संदिग्धो विजयो युधि ।
सुन्दोपसुन्दावन्योन्यं नष्टौ तुल्यबलौ न किम् ॥ २५ ॥

राजोवाच—कथमेतत् । मन्त्री कथयति—

॥ कथा ८ ॥

पुरा दैत्यौ सहोदरौ सुन्दोपसुन्दनामानौ महता कायक्लेशेन त्रैलोक्यराज्यकामनया चिराच्चन्द्रशेखरमाराधितवन्तौ । ततस्तयोर्भगवान्परितुष्टः वरं वरयतमित्युवाच । अनन्तरं तयोः समधिष्ठितया सरस्वत्या तावन्यद्वक्तुकामावन्यदभिहितवन्तौ । यद्यावयोर्भगवान्परितुष्टस्तदा स्वप्रियां पार्वतीं परमेश्वरो ददातु । अथ भगवता क्रुद्धेन वरदानस्यावश्यकतया विचारमूढयोः पार्वती प्रदत्ता । ततस्तस्या रूपलावण्यलुब्धाभ्यां जगद्घातिभ्यां मनसोत्सुकाभ्यां पापतिमिराभ्यां ममेत्यन्योन्यकलहाभ्यां प्रमाणपुरुषः कश्चित्पृच्छ्यतामिति मतौ कृतायां स एव भट्टारको वृद्धद्विजरूपः समागत्य तत्रोपस्थितः । अनन्तरमावाभ्यामियं स्वबललब्धा कस्येयमावयोर्भवति इति ब्राह्मणमपृच्छताम् । ब्राह्मणो ब्रूते—

ज्ञानश्रेष्ठो द्विजः पूज्यः क्षत्रियो बलवानपि ।
धनधान्याधिको वैश्यः शूद्रस्तु द्विजसेवया ॥ २६ ॥

तद्युवां क्षत्रधर्मानुगौ । युद्ध एव युवयोर्नियमः । इत्यभिहिते सति साधूक्तमनेन इति कृत्वान्योन्यतुल्यवीर्यौ समकालमन्योन्यघातेन विनाशमुपगतौ । अतोऽहं ब्रवीमि—संधिमिच्छेत्समेनापि इत्यादि ॥ राजाह—प्रागेव किं नोक्तं भवद्भिः । मन्त्री ब्रूते—मद्वचनं किमवसानपर्यन्तं श्रुतं भवद्भिः । तदापि मम संमत्या नायं विग्रहारम्भः । सन्धेयगुणयुक्तोऽयं हिरण्यगर्भो न विग्राह्यः । तथा चोक्तम्—

सत्यार्यौ धार्मिकोऽनार्यो भ्रातृसंघातवान्बली ।
अनेकयुद्धविजयी संधेयाः सप्त कीर्तिताः ॥ २७ ॥
सत्योऽनुपालयन्सत्यं संधितो नैति विक्रियाम् ।
प्राणबाधेऽपि सुव्यक्तमार्यो नायात्यनार्यताम् ॥ २८ ॥
धार्मिकस्याभियुक्तस्य सर्व एव हि युद्ध्यते ।
प्रजानुरागाद्धर्माच्च दुःखोच्छेद्यो हि धार्मिकः ॥ २९ ॥
संधिः कार्योऽप्यनार्येण विनाशे समुपस्थिते ।
विना तस्याश्रयेणार्यः कुर्यान्न कालयापनम् ॥ ३० ॥
संहतत्वाद्यथा वेणुर्निबिडैः कण्टकैर्वृतः ।
न शक्यते समुच्छेत्तुं भ्रातृसंघातवांस्तथा ॥ ३१ ॥
बलिना सह योद्धव्यमिति नास्ति निदर्शनम् ।
प्रतिवातं न हि घनः कदाचिदुपसर्पति ॥ ३२ ॥

संशयग्रस्तम् । समधिष्ठितया—देहाधिष्ठितया । सरस्वत्या हेतुना । जगद्घातिभ्याम्—कृतलोकक्रन्दनाभ्यां । पापतिमिराभ्याम्—पापं एव तिमिरं नेत्ररोगः ययोः ताभ्याम् । पापबुद्ध्योपहताहिताहितबुद्ध्योः इत्यर्थः । यद्वा पापतिमिराभ्यां पापतिमिरावताराभ्यामिव स्थिताभ्याम् । प्रमाणपुरुषः—मध्यस्थः । भट्टारकः—देवः चन्द्रशेखरः । अवसानपर्यन्तम्—समाप्ति यावत् । सन्धेय०—सन्धेयस्य संधातुं योग्यस्य ये गुणास्तैः युक्तः । विग्राह्यः—विग्रहीतुं योग्यः । सत्यार्यौ—सत्यः सत्यशीलः आर्यः सज्जनः तौ । सन्धितः—सन्धिः अस्य संजातः । अभियुक्तस्य—शत्रुणा आक्रान्तस्य सतः । कालयापनम्—कालातिवाहनम् । सुखेन आयुर्न क्षपयेदित्यर्थः । निदर्शनम्—नीतिशास्त्राज्ञा । अनुशासनम् ।

जमदग्नेः सुतस्येव सर्वः सर्वत्र सर्वदा ।
अनेकयुद्धजयिनः प्रतापादेव भुज्यते ॥ ३३ ॥

अनेकयुद्धविजयी संधानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु वशमायान्ति[1] शत्रवः ॥ ३४ ॥

तत्र तावद्बहुभिर्गुणैरुपेतः संधेयोऽयं राजा । चक्रवाकोऽवदत्--प्रणिधे सर्वमवगतम् । व्रज पुनर्ज्ञात्वागमिष्यसि । राजा[2] चक्रवाकं पृष्टवान्--मन्त्रिन् असंधेयाः कति । तानपि[3] ज्ञातुमिच्छामि । मन्त्री ब्रूते-देव कथयामि । शृणु ।

बालो वृद्धो दीर्घरोगी[4] तथा ज्ञातिबहिष्कृतः ।
भीरुको भीरुकजनो लुब्धो लुब्धजनस्तथा ॥ ३५ ॥

विरक्तप्रकृतिश्चैव विषयेष्वतिसक्तिमान् ।
अनेकचित्तमन्त्रस्तु देवब्राह्मणनिन्दकः ॥ ३६ ॥

दैवोपहतकश्चैव दैवचिंतक[5] एव च ।
दुर्भिक्षव्यसनोपेतो बलव्यसनसंकुलः ॥ ३७ ॥

अदेशस्थो बहुरिपुर्युक्तः कालेन यश्च न ।
सत्यधर्मव्यपेतश्च विंशतिः पुरुषा अमी ॥ ३८ ॥

एतैः संधिं न कुर्वीत विगृह्णीयात्तु केवलम् ।
एते विगृह्यमाणा हि क्षिप्रं यान्ति रिपोर्वशम् ॥ ३९ ॥

बालस्याल्पप्रभावत्वान्न लोको योध्दुमिच्छति ।
युद्धायुद्धफलं यस्माज्ज्ञातुं शक्तो न बालिशः ॥ ४० ॥

उत्साहशक्तिहीनत्वाद्वृद्धो दीर्घामयस्तथा ।
स्वैरेव परिभूयेते द्वावप्येतावसंशयम् ॥ ४१ ॥

सुखोच्छेद्यस्तु भवति सर्वज्ञातिबहिष्कृतः ।
त एवैनं विनिघ्नन्ति ज्ञातयस्त्वात्मसात्कृताः ॥ ४२ ॥

सर्वः भुज्यते--बहुयुद्धविजयिनः उपयोगितां व्रजतीति भावः । पुनर्ज्ञात्वा--शत्रुवृत्तान्तमिति शेषः । ज्ञातिबहिष्कृतः--ज्ञातिभिः निराकृतः । भीरुकः-भीरुः एव भीरुकः । स्वार्थे कण् । विरक्तप्रकृतिः--विरक्ता अनासक्ताः प्रकृतयः प्रजा अमात्या वा यस्य । अनेकचित्तमन्त्रः--नास्ति एकं चित्तं येषां ते अनेकचित्ताः अस्थिरबुद्धयः तैः सह मन्त्रः मन्त्रणा यस्य। यद्वा अनेकचित्तः बहुभिर्ज्ञातः मन्त्रः यस्य । दैवचिन्तकः--दैवपरः । दुर्भिक्षव्यसनोपेतः—दुर्भिक्षं एव व्यसनं तेनोपेतः । बलव्यसनसंकुलः—बलस्य सैन्यस्य व्यसनं भेदादिकृतं तेन सङ्कुलः पीडितः । युक्तः कालेन न—विग्रहोचितकालेन न युक्तः । अकालयुद्धकारी । सत्यधर्मव्यपेतः—सत्यात् धर्माच्च व्यपेतः च्युतः । अल्पप्रभावत्वात्—अल्पः क्षुद्रः प्रभावः कोषदण्डजं तेजो यस्य तस्य भावस्तस्मात् । स प्रभावः प्रतापश्च यत्तेजः कोषदण्डजम्। इत्यमरः । उत्साहशक्तिहीनत्वात्—स्वविक्रमबलं उत्साहशक्तिः तया हीनः विरहितः तस्य भावः तस्मात् । शक्तयस्तिस्रः प्रभावोत्साहमन्त्रजाः । इत्यमरः । स्वैः—स्वपरिवारैः । आत्मसात्कृताः—स्ववशं नीताः स्वपक्षीयाः कृताः

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१ गच्छान्ति. २ अथ हिरण्यगर्भः । ३ तान्विज्ञा० । ४ रोगः । ५ तथा दैवपरायणः इ० पा० ।

भीरुर्युद्धपरित्यागात्स्वयमेव प्रणश्यति ।
तथैव भीरुपुरुषैः संग्रामे तैर्विमुच्यते ॥ ४३ ॥
लुब्धस्यासंविभागित्वान्न युध्यन्तेऽनुयायिनः ।
लुब्धानुजीविकैरेष दानभिन्नैर्निहन्यते ॥ ४४ ॥
संत्यज्यते प्रकृतिभिर्विरक्तप्रकृतिर्युधि ।
सुखाभियोज्यो भवति विषयेष्वतिसक्तिमान् ॥ ४५ ॥
अनेकचित्तमन्त्रस्तु द्वेष्यो भवति मंत्रिणाम् ।
अनवस्थितचित्तत्वात्कार्ये तैः स उपेक्ष्यते ॥ ४६ ॥
सदा धर्मबलीयस्त्वाद्देवब्राह्मणनिन्दकः ।
विशीर्यते स्वयं ह्येष दैवोपहतकस्तथा ॥ ४७ ॥
संपत्तेश्च विपत्तेश्च दैवमेव हि कारणम् ।
इति दैवपरो ध्यायन्नात्मानमपि चेष्टते[२] ॥ ४८ ॥
दुर्भिक्षव्यसनी चैव स्वयमेवावसीदति ।
बलव्यसनयुक्तस्य योद्धुं शक्तिर्न जायते ॥ ४९ ॥
अदेशस्थोहि रिपुणा स्वल्पकेनापि हन्यते ।
ग्राहोऽल्पीयानपि जले गजेन्द्रमपि कर्षति ॥ ५० ॥
बहुशत्रुस्तु संत्रस्तः श्येनमध्ये कपोतवत् ।
येनैव गच्छति पथा तेनैवाशु विपद्यते ॥ ५१ ॥
अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।
कौशिकेन हतज्योतिर्निशीथ इव वायसः ॥ ५२ ॥
सत्यधर्मव्यपेतेन न संदध्यात्कदाचन ।
स संधितोऽप्यसाधुत्वादचिराद्याति विक्रियाम् ॥ ५३ ॥

अपरमपि कथयामि । संधिविग्रहयानासनसंश्रयद्वैधीभावाः षाड्गुण्यम् । कर्मणामारम्भोपायः पुरुषद्रव्यसंपद्देशकालविभागो विनिपातप्रतीकारः कार्यसिद्धिश्च पञ्चाङ्गो मन्त्रः । सामदानभेददण्डाश्चत्वार उपायाः । उत्साहशक्तिर्मन्त्रशक्तिः प्रभुशक्तिश्चेति शक्तित्रयम् । एतत्सर्वमालोच्य नित्यं विजिगीषवो भवन्ति महान्तः ।

सन्तः । असंविभागित्वात्—लोप्त्रं विभज्य इतरेभ्यो न ददातीति तस्य भावस्तस्मात् । अनवस्थितचित्तत्वात्—अनवस्थितं नैकत्र स्थितं चित्तं यस्य स तथाविधः तस्य भावस्तस्मात् । धर्मबलीयस्त्वात्—धर्मस्य बलीयस्त्वात् । अप्रतिहतप्रभावत्वात । यद्वा धर्मेण पुण्येन बलीयांसः देवाः ब्राह्मणाश्च तेषां भावः तत्त्वात् । धर्मप्रधानानां देवब्राह्मणानां निन्दकः धर्मप्रभावादेव विशीर्यते इति भावः । अल्पीयान्—आतिशयेनाल्पः । लघुकायः हीनबलः वा । कौशिकेन—उलूकेन । हतज्योतिः—हतं ज्योतिः दृष्टिः यस्य । निशीथे—अर्धरात्रे । सन्धि०—सन्धिविग्रहौ व्याख्यातपूर्वौ । यानं—उपचितबलस्य शत्रोरवस्कन्दनाय यात्रा । आसनं—कालादिप्रतीक्षया विजिगीषोर्दुर्गादीन्वर्धयतः स्थितिः । संश्रयः—प्रबलस्याश्रयग्रहणम् । द्वैधीभावः—शाठ्यम् । षाड्गुण्यम्—षड्गुणाः । आरम्भोपायः—आरम्भस्य सम्यक्साधनम् । पुरुषद्रव्यसम्पत्—पुरुषाणां द्रव्याणां धनधान्यादिकानां च सम्पत् प्राचुर्यम् । देशकालविभागः—अनुकूलस्य कालस्य देशस्य च निर्णयः । समं विभक्तम्

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१ वीरोप्यवीरपुरुषैः । इ० पा० । २ चेष्टयेत्.

या हि प्राणपरित्यागमूल्येनापि न लभ्यते ।
सा श्रीर्नीतिविदां वेश्म चञ्चलापि प्रधावति ॥ ५४ ॥

तथा चोक्तम्—

वित्तं यदा यस्य समं विभक्तं गूढश्च चारो निभृतश्च मन्त्रः ।
न चाप्रियं प्राणिषु यो ब्रवीति स सागरान्तां पृथिवीं प्रशास्ति ॥ ५५ ॥

किंतु देव यद्यपि महामन्त्रिणा गृध्रेण संधानमुपन्यस्तं तथापि तेन राज्ञा संप्रति भूतजयदर्पान्न मन्तव्यम् । तदेवं क्रियताम् । सिंहलद्वीपस्य महाबलो नाम सारसो राजास्मन्मित्रं जम्बुद्वीपे कोपं जनयतु । यतः ।

सुगुप्तिमाधाय सुसंहतेन बलेन वीरो विचरन्नरातिम् ।
संतापयेद्येन समं सुतप्तस्तप्तेन संधानमुपैति तप्तः ॥ ५६ ॥

राज्ञा एवमस्तु इति निगद्य विचित्रनामा बकः सुगुप्तलेखं दत्वा सिंहलद्वीपं प्रस्थापितः । अथ प्रणिधिरागत्योवाच—देव श्रूयतां तत्रत्यः प्रस्तावः । एवं तत्र गृध्रेणोक्तम्—देव यन्मेघवर्णस्तत्र चिरमुषितः स वेत्ति किं संधेयगुणयुक्तो हिरण्यगर्भो राजा न वा इति । ततोऽसौ मेघवर्णश्चित्रवर्णेन राज्ञा समाहूय पृष्टः—वायस कीदृशोऽसौ हिरण्यगर्भः । चक्रवाको मन्त्री वा कीदृशः । वायस उवाच—देव हिरण्यगर्भो राजा युधिष्ठिरसमो महाशयः[1] । चक्रवाकसमो मन्त्री न क्वाप्यवलोक्यते[2] । राजाह—यद्येवं तदा कथमसौ त्वया वञ्चितः । विहस्य मेघवर्णः प्राह—देव

विश्वासप्रतिपन्नानां वञ्चने का विदग्धता ।
अङ्कमारुह्य सुप्तं हि हत्वा किं नाम पौरुषम् ॥ ५७ ॥

शृणु देव तेन मन्त्रिणाहं प्रथमदर्शन एव ज्ञातः । किंतु महाशयोऽसौ राजा । तेन मया विप्रलब्धः । तथा चोक्तम्—

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।
स[3] तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा ॥ ५८ ॥

राजोवाच—कथमेतत् । मेघवर्णः कथयति—

॥ कथा ९ ॥

अस्ति गौतमस्यारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः । स च यज्ञार्थं ग्रामान्तराच्छागमुपक्रीय स्कन्धे धृत्वा गच्छन्धूर्तत्रयेणावलोकितः । ततस्ते धूर्ता यद्येष छागः केनाप्युपायेन लभ्यते तदा मतिप्रकर्षो भवतीति समालोच्य वृ[4]क्षत्रयतले क्रोशान्तरेण तस्य ब्राह्मणस्यागमनं प्रतीक्ष्य पथि स्थिताः । तत्रैकेन धूर्तेन गच्छन्स ब्राह्मणोऽभिहितः—भो ब्राह्मण किमिति कुक्कुरः स्कन्धेनोह्यते । विप्रेणोक्तम्—नायं श्वा किंतु यज्ञच्छागः । अथा[5]नन्तरस्थेनान्येन धूर्तेन तथैवोक्तम् । तदाकर्ण्य ब्राह्मणश्छागं भूमौ निधाय मुहुर्निरीक्ष्य पुनः स्कन्धे कृत्वा दोलायमानमतिश्चलितः । यतः ।

यथायथं तुल्यतया विनियुक्तम् । उपन्यस्तम्—कर्तव्यत्वेन निर्दिष्टम् । कोपं—प्रकृतिक्षोभम् । सुगुप्तिम् सुष्ठु रक्षाम् । सुसंहतेन—सुसम्बद्धेन । येन इ०—येन शत्रुः समं आत्मतुल्यं सुतप्तः भवेत् । महाशयः—महान् आशयः मनः यस्य । महासत्वः । छागः—अजः । मतिप्रकर्षः—मतेः कपटबुद्धेः प्रकर्षः उत्कृष्टं उत्कर्षः प्रमाणं वा । दोलायमानमतिः—

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१ शयः सत्यवाक् । २ अनुभूयते । ३ स एव वञ्च्यते तेन । ४ प्रान्तरवृक्ष० । ब्राह्मणस्य वर्त्मन्युपविश्य । ५ अनन्तरं पुनर्द्वितीयेन क्रोशमात्रावस्थितेन तदेवोक्तम् ।

मतिर्दोलायते सत्यं सतामपि खलोक्तिभिः ।
ताभिर्विश्वासितश्चासौ म्रियते चित्रकर्णवत् ॥ ५९ ॥

राजाह—कथमेतत् । स कथयति—

॥ कथा १० ॥

अस्ति कस्मिंश्चिद्वनोद्देशे मदोत्कटो नाम सिंहः । तस्य सेवकास्त्रयः काको व्याघ्रो जम्बुकश्च । अथ तैर्भ्रमद्भिः सार्थाद्भ्रष्टः कश्चिदुष्ट्रो दृष्टः पृष्टश्च—कुतो भवानागतः । स चात्मवृत्तान्तमकथयत् । ततस्तैर्नीत्वा सिंहेऽसौ समर्पितः । तेनाभयवाचं दत्वा चित्रकर्ण इति नाम कृत्वा स्थापितः । अथ कदाचित्सिंहस्य शरीरवैकल्याद्भूरिवृष्टिकारणाच्चाहारमलभमानास्ते व्यग्रा बभूवुः । ततस्तैरालोचितम्—चित्रकर्णमेव यथा स्वामी व्यापादयति तथानुष्ठीयताम् । किमनेन कण्टकभुजा । व्याघ्र उवाच स्वामिनाभयवाचं दत्वानुगृहीतस्तत्कथमेवं संभवति । काको ब्रूते—इह समये परिक्षीणः स्वामी पापमपि करिष्यति । यतः ।

त्यजेत्क्षुधार्ता महिला स्वपुत्रं खादेत्क्षुधार्ता भुजगी स्वमण्डम् ।
बुभुक्षितः किं न करोति पापं क्षीणा नरा निष्करुणा भवन्ति ॥ ६० ॥

अन्यच्च । मत्तः प्रमत्तश्चोन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ।
लुब्धो भीरुस्त्वरायुक्तः कामुकश्च न धर्मवित् ॥ ६१ ॥

इति संचिन्त्य सर्वे सिंहान्तिकं जग्मुः । सिंहेनोक्तम्—आहारार्थं किंचित्प्राप्तम् । तैरुक्तम्—यत्नादपि न प्राप्तं किंचित् । सिंहेनोक्तम्—कोऽधुना जीवनोपायः । काको वदति-देव स्वाधीनाहारपरित्यागात्सर्वनाशोऽयमुपस्थितः । सिंहेनोक्तम्—अत्राहारः कः स्वाधीनः । काकः कर्णे कथयति-चित्रकर्णः इति । सिंहो भूमिं स्पृष्ट्वा कर्णौ स्पृशति । अभयवाचं दत्वा धृतोऽयमस्माभिः । तत्कथमेवं संभवति । तथा च ।

न भूप्रदानं न सुवर्णदानं न गोप्रदानं न तथान्नदानम् ।
यथा वदन्तीह महाप्रदानं सर्वेषु दानेष्वभयप्रदानम् ॥ ६२ ॥

अन्यच्च । सर्वकामसमृद्धस्य अश्वमेधस्य यत्फलम् ।
तत्फलं लभ्यते सम्यग्रक्षिते शरणागते ॥ ६३ ॥

काको ब्रूते—नासौ स्वामिना व्यापादयितव्यः । किंत्वस्माभिरेव तथा कर्तव्यं यथासौ स्वदेहदानमङ्गीकरोति । सिंहस्तच्छ्रुत्वा तूष्णीं स्थितः । ततोऽसौ लब्धावकाशः कूटं कृत्वा सर्वानादाय सिंहान्तिकं गतः । अथ काकेनोक्तम्—देव यत्नादप्याहारो न प्राप्तः । अनेकोपवासखिन्नः स्वामी । तदिदानीं मदीयमांसमुपभुज्यताम् । यतः ।

संशयग्रस्तबुद्धिः । वनोद्देशे—वनप्रदेशे । शरीरवैकल्यात्—शरीरस्य दुःस्थत्या । शरीरक्लेशात् । व्यग्राः—व्याकुलाः । बुभुक्षितः—क्षुधितः । मत्तः—मद्यादिना विकृतबुद्धिः । उन्मत्तः—वातादिपीडितः । सर्वकामसमृद्धस्य—सर्वैः कामैः अभीष्टैः समृद्धस्य सुसम्पन्नस्य । अखिलमनोरथपूरकस्य इति यावत् । लब्धावकाशः—सिंहस्य तूष्णींभावेनेति यावत् ।

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१ वर्ण । २ भूतातिवृ० । ३ काकव्याघ्रगोमायुभिरा० । ४ लापि पु० । ५ अ.र्तः । ६ न गोप्रदानं न महीप्रदानं न चान्नदानं न तथात्मदानम् । इ०पा० ७ त्रस्ते रक्षि० इ० पा० । ८ अस्मात्परं—प्रकृतिः स्वामिना त्यक्ता समृद्धापि न जीवति । अपि धन्वन्तरिर्वैद्यः किं करोति गतायुषि ॥ अपि च इत्यधि० ।

स्वामिमूला भवन्त्येव सर्वाः प्रकृतयः खलु ।
समूलेषु हि वृक्षेषु प्रयत्नः सफलो नृणाम् ॥ ६४ ॥

सिंहेनोक्तम्—भद्र वरं प्राणपरित्यागः न पुनरीदृशि कर्मणि प्रवृत्तिः । जम्बुकेनापि तथोक्तम् । ततः सिंहेनोक्तम्—मैवम् । अथ व्याघ्रेणोक्तम्—मद्देहेन जीवतु स्वामी । सिंहेनोक्तम्—न कदाचिदेवमुचितम् । अथ चित्रकर्णोऽपि जातविश्वासस्तथैवात्मदानमाह । तद्वदन्नेवासौ व्याघ्रेण कुक्षिं विदार्य व्यापादितः सर्वैर्भक्षितश्च । अतोऽहं ब्रवीमि—मतिर्दोलायते सत्यम् इत्यादि ॥ ततस्तृतीयधूर्तवचनं श्रुत्वा स्वमतिभ्रमं निश्चित्य छागं त्यक्त्वा ब्राह्मणः स्नात्वा गृहं ययौ । स छागस्तैर्धूर्तैर्नीत्वा भक्षितः । अतोऽहं ब्रवीमि—आत्मौपम्येन यो वेत्ति इत्यादि॥ राजाह-मेघवर्ण कथं शत्रुमध्ये त्वया चिरमुषितम् । कथं वा तेषामनुनयः कृतः । मेघवर्ण उवाच—देव स्वामिकार्यार्थिना स्वप्रयोजनवशाद्वा किं न क्रियते । पश्य ।

लोको वहति किं राजन्न मूर्ध्ना दग्धुमिन्धनम् ।
क्षालयन्नपि वृक्षाङ्घ्रिं नदीवेला निकृन्तति ॥ ६५ ॥

तथा चोक्तम्—

स्कन्धेनापि वहेच्छत्रून्कार्यमासाद्य बुद्धिमान् ।
यथा वृद्धेन सर्पेण मण्डूका विनिपातिताः ॥ ६६ ॥

राजाह—कथमेतत् । मेघवर्णः कथयति—

॥ कथा ११ ॥

अस्ति जीर्णोद्याने मन्दविषो नाम सर्पः । सोऽतिजीर्णतयाहारमप्यन्वेष्टुमक्षमः सरस्तीरे पतित्वा स्थितः । ततो दूरादेव केनचिन्मण्डूकेन दृष्टः पृष्टश्च—किमिति त्वमाहारं नान्विष्यसि । सर्पोऽवदत्—गच्छ भद्र मम मन्दभाग्यस्य प्रश्नेन किम् । ततः संजातकौतुकः स च भेकः सर्वथा कथ्यताम् इत्याह । सर्पोऽप्याह—भद्र ब्रह्मपुरवासिनः श्रोत्रियस्य कौण्डिन्यस्य पुत्रो विंशतिवर्षदेशीयः सर्वगुणसंपन्नो दुर्दैवान्मया नृशंसेन दष्टः । ततः सुशीलनामानं तं पुत्रं मृतमालोक्य मूर्छितः कौण्डिन्यः पृथिव्यां लुलोठ । अनन्तरं ब्रह्मपुरवासिनः सर्वे बान्धवास्तत्रागत्योपविष्टाः । तथा चोक्तम्—

आहवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥ ६७ ॥

तत्र कपिलो नाम स्नातकोऽवदत्—अरे कौण्डिन्य मूढोऽसि । तेनैवं विलपसि। शृणु।

कूटं—कपटम् । स्वामिमूलाः—स्वामी मूलः प्रधानाश्रयः यासाम् । प्रयत्नः—सिंचनादिना वर्धनोपायः । कुक्षिम्—उदरम् । वृक्षाङ्घ्रिं वृक्षस्य मूलम् । नदीवेला—नद्याः वेला नीरं । जलप्रवाह इत्यर्थः । 'वेला स्यात्तीरनीरयोः ।' इति विश्वः । 'नदीवेगः' इत्यपि पाठः । कार्यमासाद्य—कार्यं प्राप्य । कार्यवशादिति यावत् । अतिजीर्णतया—अतिवार्धक्येन । विंशतिवर्षदेशीयः—विंशतिवर्षकल्पः । आहवे युद्धे । स्नातकः—समाप्तवेदव्रतः ब्राह्मणः ।

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१ ब्रूते. २ वृत्तान्तप्रश्नेन । ३ अत्र ब्रम्हपुरे । ४ उत्सवे व्यसने युद्धे इ० पा० ।

क्रोडीकरोति प्रथमं यदा जातमनित्यता ।
धात्रीव जननी पश्चात्तदा शोकस्य कः क्रमः ॥ ६८ ॥
क्व गताः पृथिवीपालाः ससैन्यबलवाहनाः ।
वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति ॥ ६९ ॥
अपरं च । कायः संनिहितापायः संपदः पदमापदाम् ।
समागमाः सापगमाः सर्वमुत्पादि भङ्गुरम् ॥ ७० ॥
प्रतिक्षणमयं कायः क्षीयमाणो न लक्ष्यते ।
आमकुम्भ इवाम्भःस्थो विशीर्णः सन्विभाव्यते ॥ ७१ ॥
आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने ।
आघातं नीयमानस्य वध्यस्येव पदे पदे ॥ ७२ ॥
अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।
ऐश्वर्यं प्रियसंवासो मुह्येत्तत्र न पण्डितः ॥ ७३ ॥
यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
समेत्य च व्यपेयातां तद्वद् भूतसमागमः ॥ ७४ ॥
यथा हि पथिकः कश्चिच्छायामाश्रित्य तिष्ठति ।
विश्रम्य च पुनर्गच्छेत्तद्वद् भूतसमागमः ॥ ७५ ॥
अन्यच्च । पञ्चभिर्निर्मिते देहे पञ्चत्वं च पुनर्गते ।
स्वां स्वां योनिमनुप्राप्ते तत्र का परिदेवना ॥ ७६ ॥
यावतः कुरुते जन्तुः संबन्धान्मनसः प्रियान् ।
तावन्तोऽपि निखन्यन्ते हृदये शोकशङ्कवः ॥ ७७ ॥
नायमत्यन्तसंवासो लभ्यते येन केनचित् ।
अपि स्वेन शरीरेण किमुतान्येन केनचित् ॥ ७८ ॥
अपि च । संयोगो हि वियोगस्य संसूचयति संभवम् ।
अनतिक्रमणीयस्य जन्म मृत्योरिवागमम् ॥ ७९ ॥
आपातरमणीयानां संयोगानां प्रियैः सह ।
अपथ्यानामिवान्नानां परिणामोऽतिदारुणः ॥ ८० ॥
अपरं च । व्रजन्ति न निवर्तन्ते स्रोतांसि सरितां यथा ।
आयुरादाय मर्त्यानां तथा रात्र्यहनी सदा ॥ ८१ ॥
सुखास्वादपरो यस्तु संसारे सत्समागमः ।
स वियोगावसानत्वाद्दुःखानां धुरि युज्यते ॥ ८२ ॥

क्रोडीकरोतीति—यदा यस्मात् जातं उत्पन्नं नरं अनित्यता नश्वरता धात्रीव उपमातेव प्रथमं क्रोडीकरोति आत्मसात्करोति । पक्षे अङ्के करोति । कः क्रमः—कः अवसरः । तस्मिन्न मुह्येत् मोहात्तस्मिन् आसक्तिं न कुर्यात् । समेयाताम्—यदृच्छया वाह्यमाने परस्परं संगच्छेयाताम् । यावतः—यत्संख्यकान् । अत्यन्तसंवासः सुचिरकालं सहवसतिः । अस्य समानार्थः श्लोकः रघुवंशे—स्वशरीरशरीरिणावपि श्रुतसंयोगविपर्ययौ यदा । इत्या० । आपातरमणीयानाम् । तत्कालसुरूपाणाम् । रात्र्यहनी—दिनयामिन्यौ । निवर्तेते इति शेषः । सुखास्वादपरः—सुखास्वादः सुखोपभोगः परः प्रधानः यस्मिन् । यद्वा सुखास्वादेन परः श्रेष्ठः । सत्समागमः—सद्भिः साधुभिः समागमः संगतिः प्रियसमागमो वा । वियोगावसानत्वात्—वियोगे विश्लेषे अवसानं समाप्तिर्यस्य तथाविधस्तत्त्वात् । वियोगासिलूनस्य—वियोग एव असिः खड्गस्तेन

अत एव हि नेच्छन्ति साधवः सत्समागमम्।
यद्वियोगासिलूनस्य मनसो नास्ति भेषजम् ॥ ८३ ॥

सुकृतान्येव कर्माणि राजभिः सगरादिभिः।
अथ तान्येव कर्माणि ते चापि प्रलयं गताः ॥ ८४ ॥

संचिन्त्य संचिन्त्य तमुग्रदण्डं मृत्युं मनुष्यस्य विचक्षणस्य ।
वर्षाम्बुसिक्ता इव चर्मबन्धाः सर्वे प्रयत्नाः शिथिलीभवन्ति ॥ ८५ ॥

यामेव रात्रिं प्रथमामुपैति गर्भे निवासं नरवीर लोकः।
ततः प्रभृत्यस्खलितप्रयाणः स प्रत्यहं मृत्युसमीपमेति ॥ ८६ ॥

अतः संसारं विचारयतां शोकोऽयमज्ञानस्यैव प्रपञ्चः। पश्य।

अज्ञानं कारणं न स्याद्वियोगो यदि कारणम्।
शोको दिनेषु गच्छत्सु वर्धतामपयाति किम् ॥ ८७ ॥

तद्भद्रात्मानमनुसंधेहि। शोकचर्चां परिहर। यतः।

अकाण्डपातजातानामार्द्राणां मर्मभेदिनाम्।
गाढशोकप्रहाराणामचिन्तैव महौषधी ॥ ८८ ॥

ततस्तद्वचनं निशम्य प्रबुद्ध इव कौण्डिन्य उत्थायाब्रवीत्-तदलमिदानीं गृहनरकवासेन। वनमेव गच्छामि। कपिलः पुनराह—

वनेऽपि दोषाः प्रभवन्ति रागिणां
गृहेऽपि पञ्चेन्द्रियनिग्रहस्तपः।
अकुत्सिते कर्मणि यः प्रवर्तते
निवृत्तरागस्य गृहं तपोवनम् ॥ ८९ ॥

यतः। दुःखितोऽपि चरेद्धर्मं यत्र कुत्राश्रमे रतः।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ ९० ॥

उक्तं च। वृत्यर्थं भोजनं येषां संतानार्थं च मैथुनम्।
वाक्सत्यवचनार्था च दुर्गाण्यपि तरन्ति ते ॥ ९१ ॥

लूनस्य विदारितस्य। सगरः-सूर्यवंशीयः कश्चिन्नृपः। उग्रदण्डम्-उग्रः दण्डः यस्य। विचक्षणस्य प्रकृष्टज्ञानवतोपि मनुष्यस्य प्रयत्नः। अस्खलितप्रयाणः-अस्खलितं संततं प्रयाणं मृत्युमार्गाक्रमणं यस्य। अज्ञानमिति-यदि शोकस्य अज्ञानं मोहः कारणं न स्यात् वियोग इष्टनाश एव कारणं स्यात्तर्हि दिनेषु गच्छत्सु शोकः वर्धतां वृद्धिं गच्छतु। वियोगकालवृद्ध्या इति यावत्। किंतु स तथा न वर्धते अपयाति अपक्षीयते। तस्मादज्ञानमेव शोककारणमिति भावः। आत्मानमनुसंधेहि-आत्मतत्त्वं विचारय। अकाण्डपातजातानाम्-अकाण्डे अकाले यः पातः। अतर्कितोपस्थितिरिति यावत्। तेन जातानां उत्पन्नानाम्। आर्द्राणाम्-प्रत्यग्राणाम्। प्रबुद्ध इव—जाततत्त्वावबोध इव। रागिणाम्-विषयोपभोगेच्छा चेत् इत्यर्थः। अकुत्सिते साधुभिरनिन्दिते श्लाघ्ये। यः प्रवर्तते तस्य निवृत्तरागस्य इति योजना। लिङ्गम्-दण्डादिलिङ्गधारणमात्रम्। अयं श्लोको मनुस्मृतेरुद्धृतः। तत्र 'दुःखित' इत्यस्य स्थाने 'दूषितः' इति पाठः। अ० ६. श्लो० ६६.

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१ तद्भद्र। २ महौषधम्।

तथा हि । आत्मा नदी संयमपुण्यतीर्था सत्योदका शीलतटा दयोर्मिः ।
तत्राभिषेकं कुरु पाण्डुपुत्र न वारिणा शुध्यति चान्तरात्मा ॥ ९२ ॥

विशेषतश्च । जन्ममृत्युजराव्याधिवेदनाभिरुपद्रुतम् ।
संसारमिममत्यन्तमसारं त्यजतः सुखम् ॥ ९३ ॥

यतः । दुःखमेवास्ति न सुखं यस्मात्तदुपलक्ष्यते ।
दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ॥ ९४

कौण्डिन्यो ब्रूते—एवमेव । ततोऽहं तेन शोकाकुलेन ब्राह्मणेन शप्तः यदद्यारभ्य मण्डूकानां वाहनं भविष्यसि इति । कपिलो ब्रूते—संप्रत्युपदेशासहिष्णुर्भवान् । शोकाविष्टं ते हृदयम । तथापि कार्यं शृणु ।

सङ्गः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते ।
स सद्भिः सह कर्तव्यः सतां सङ्गो हि भेषजम् ॥ ९५ ॥

अन्यच्च । कामः सर्वात्मना हेयः स चेद्धातुं न शक्यते ।
मुमुक्षां प्रति कर्तव्यः सैव तस्य हि भेषजम् ॥ ९६ ॥

एतच्छ्रुत्वा स कौण्डिन्यः कपिलोपदेशामृतप्रशान्तशोकानलो यथाविधि दण्डग्रहणं कृतवान् । अतो ब्राह्मणशापान्मण्डूकान्वोढुमत्र तिष्ठामि । अनन्तरं तेन मण्डूकेन गत्वा मण्डूकनाथस्य जालपादनाम्नः अग्रे तत्कथितम् । ततोऽसावागत्य मण्डूकनाथस्तस्य सर्पस्य पृष्ठमारूढवान् । स च सर्पस्तं पृष्ठे कृत्वा चित्रपदक्रमं बभ्राम । परेद्युश्चलितुमसमर्थं तं मण्डूकनाथोऽवदत्—किमद्य भवान्मन्दगतिः । सर्पो ब्रूते—देव आहारविरहादसमर्थोऽस्मि । मण्डूकनाथोऽवदत्—अस्मदाज्ञया मण्डूकान्भक्षय । ततः गृहीतोऽयं महाप्रसादः इत्युक्त्वा क्रमशो मण्डूकान्खादितवान् । अथो निर्मण्डूकं सरो विलोक्य मण्डूकनाथोऽपि तेन खादितः । अतोऽहं ब्रवीमि—स्कन्धेनापि वहेच्छत्रून् इत्यादि ॥ देव यात्विदानीं पुरावृत्ताख्यानकथनम् । सर्वथा संधेयोऽयं हिरण्यगर्भो राजा संधीयतामिति मे मतिः । राजोवाच—कोऽयं भवतो विचारः । यतो जितस्तावदयमस्माभिस्ततो यद्यस्मत्सेवया वसति तदास्ताम् । नो चेद्विगृह्यताम् ।

अत्रान्तरे जम्बुद्वीपादागत्य शुकेनोक्तम्—देव सिंहलद्वीपस्य सारसो राजा संप्रति जम्बुद्वीपमाक्रम्यावतिष्ठते । राजाससंभ्रमं ब्रूते—किम् । शुकः पूर्वोक्तं कथयति । गृध्रः स्वगतमुवाच—साधु रे चक्रवाक मन्त्रिन् सर्वज्ञ साधु साधु । राजा सकोपमाह—आस्तां तावदयम् । गत्वा तमेव समूलमुन्मूलयामि । दूरदर्शी विहस्याह—

संयमपुण्यतीर्था—संयमः इन्द्रियनिग्रहः एव पुण्यं पवित्रं तीर्थं जलावतारः यस्याः । तत्र तस्यां नद्याम् । आत्मतत्त्वे इत्यर्थः । अभिषेकं–स्नानम् । म॰ भा॰ उ॰ प॰ अ॰ ४०. २१. उपद्रुतम्—उपहतम् । ग्रस्तमिति यावत् । उपदेशासहिष्णुः—उपदेशः हितवाक्यं प्रबोधो वा तं न सोढुं शीलमस्य । कपिलोपदेशामृत०–कपिलस्य उपदेश एव अमृतं तेन प्रशान्तः शोकानलः शोकाग्निः यस्य । दण्डं गृहीतवान्–भैक्ष्यवृत्तिं स्वीचकार । चित्रपदक्रमम्–चित्रः पदक्रमः यस्मिन्कर्मणि तद्यथा तथा । परस्य

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१ परिप्लुतम् इ॰ पा॰ ।

न शरन्मेघवत्कार्यं वृथैव घनगर्जितम् ।
परस्यार्थमनर्थं वा प्रकाशयति नो महान् ॥ ९७ ॥

अपरं च । एकदा न विगृह्णीयाद्बहून्राजाभिघातिनः ।
सदर्पोऽप्युरगः कीटैर्बहुभिर्नाश्यते ध्रुवम् ॥ ९८ ॥

देव किमिति विना संधानं गमनमस्ति । यतस्तदास्मत्पश्चात्प्रकोपोऽनेन कर्तव्यः । अपरं च ।

योऽर्थतत्वमविज्ञाय क्रोधस्यैव वशं गतः ॥
स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥ ९९ ॥

राजाह—कथमेतत् । दूरदर्शी कथयति—

॥ कथा १२ ॥

अस्त्युज्जयिन्यां माधवो नाम विप्रः । तस्य ब्राह्मणी प्रसूता । सा बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणाय राज्ञः पार्वणश्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत्—यदि सत्वरं न गच्छामि तदा तत्रान्यः कश्चिच्छ्राद्धं ग्रहीष्यति । यतः ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥ १०० ॥

किंतु बालकस्यात्र रक्षको नास्ति । तत्किं करोमि । यातु । चिरकालपालितमिमं नकुलं पुत्रनिर्विशेषं बालकरक्षार्थं व्यवस्थाप्य गच्छामि । तथा कृत्वा गतः । ततस्तेन नकुलेन बालकसमीपमागच्छन्कृष्णसर्पो दृष्ट्वा व्यापादितः खण्डितश्च । ततोऽसौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपगम्य तच्चरणयोर्लुलोठ । ततः स विप्रस्तथाविधं तं दृष्ट्वा बालकोनेन खादित इत्यवधार्य नकुलं व्यापादितवान् । अनन्तरं यावदुपसृत्यापत्यं पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकं नकुलं निरीक्ष्य भावितचेताः स परं विषादमगमत् । अतोऽहं ब्रवीमि—योऽर्थतत्वमविज्ञाय इत्यादि ॥

अपरं च । कामः क्रोधस्तथा मोहो लोभो मानो मदस्तथा ।
षड्वर्गमुत्सृजेदेनमस्मिंस्त्यक्ते सुखी नरः ॥ १०१ ॥

राजाह—मन्त्रिन् एष ते निश्चयः । मन्त्री ब्रूते—एवमेव । यतः ।

स्मृतिश्च परमार्थेषु वितर्को ज्ञाननिश्चयः ।
दृढता मन्त्रगुप्तिश्च मन्त्रिणः परमा गुणाः ॥ १०२ ॥

तथा च । सहसा विदधीत न क्रियामविवेकः परमापदां पदम् ।
वृणते हि विमृश्यकारिणं गुणलुब्धाः स्वयमेव संपदः ॥ १०३ ॥

इ०—महान् महामतिः पण्डित इत्यर्थः । अर्थं अनर्थं च इष्टानिष्टं परस्य न प्रकाशयति । अन्यस्मै न कथयति । यद्वा चिकीर्षितं परस्य अर्थं अनर्थं वा न प्रकाशयति । सर्वं सुगुप्तं करोतीति भावः । अभिघातिनः—अभियोक्तॄन् । पार्वणश्राद्धम्—पर्वणि कृतं श्राद्धम् । भावितचेता—भावार्द्रहृदयः । परमार्थेषु—गुरुकार्येषु । वितर्कः—ऊहनम् । ज्ञाननिश्चयः—ज्ञानेन अनुष्ठेयस्य सम्यक्पर्यालोचनेन निश्चयः परिच्छेदः ।

तद्देव यदीदानीमस्मद्वचनं क्रियते तदा संधाय गम्यताम् । यतः ।

यद्यप्युपायाश्चत्वारो निर्दिष्टाः साध्यसाधने ।
संख्यामात्रं फलं तेषां सिद्धिः साम्नि व्यवस्थिता ॥ १०४ ॥

राजाह—कथमेवं संभवति । मन्त्री ब्रूते—देव सत्वरं भविष्यति । यतः ।

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ १०५ ॥

विशेषतश्चायं धर्मज्ञो राजा सर्वज्ञो मन्त्री च । ज्ञातमेतन्मया पूर्वं मेघवर्णवचनात्तत्कृतकार्यसंदर्शनाच्च । यतः ।

कर्मानुमेयाः सर्वत्र परोक्षगुणवृत्तयः ।
तस्मात्परोक्षवृत्तीनां फलैः कर्मानुभाव्यते ॥ १०६ ॥

राजाह—अलमुत्तरोत्तरेण । यथाभिप्रेतमनुष्ठीयताम् । एतन्मन्त्रयित्वा गृध्रो महामन्त्री तत्र यथार्हं कर्तव्यम् इत्युक्त्वा दुर्गाभ्यन्तरं चलितः । ततः प्रणिधिबकेनागत्य राज्ञो हिरण्यगर्भस्य निवेदितम्—देव संधिं कर्तुं महामन्त्री गृध्रोऽस्मत्समीपमागच्छति । राजहंसो ब्रूते-मन्त्रिन् पुनः संबन्धिना केनचिदत्रागन्तव्यम् । सर्वज्ञो विहस्याह-देव न शङ्कास्पदमेतत् । यतोऽसौ महाशयो दूरदर्शी । अथवा स्थितिरियं मन्दमतीनाम् । कदाचिच्छङ्कैव न क्रियते । कदाचित्सर्वत्र शंका । तथा हि ।

सरसि बहुशस्ताराच्छाये क्षणात्परिवञ्चितः
कुमुदविटपान्वेषी हंसो निशास्वविचक्षणः ।
न दशति पुनस्ताराशङ्की दिवापि सितोत्पलं
कुहकचकितो लोकः सत्येऽप्यपायमपेक्षते ॥ १०७ ॥

दुर्जनदूषितमनसः सुजनेष्वपि नास्ति विश्वासः ।
बालः पायसदग्धो दध्यपि फूत्कृत्य भक्षयति[२] ॥ १०८ ॥

तद्देव यथाशक्ति तत्पूजार्थं रत्नोपहारादिसामग्री सुसज्जीक्रियताम् । तथानुष्ठिते सति स गृध्रो मन्त्री दुर्गद्वाराच्चक्रवाकेणोपगम्य सत्कृत्यानीय राजदर्शनं कारितो दत्तासन उपविष्टः । चक्रवाक उवाच-युष्मदायत्तं सर्वम् । स्वेच्छयोपभुज्यतामिदं राज्यम् । राजहंसो ब्रूते-एवमेव । दूरदर्शी कथयति-एवमेवैतत् । किंत्विदानीं बहुप्रपञ्चवचनं निष्प्रयोजनम् । यतः ।

अविचारेण । वृणते अभिलष्यन्ति । गुणलुब्धाः--नयगुणलोलुपाः । संख्यामात्रं—चत्वार इति गणनामात्रम् । व्यवस्थिता-प्रतिष्ठिता । आराध्यः--सेव्यः । सन्तोष्यः इति यावत् । ज्ञानलवदुर्विदग्धं-ज्ञानलवेन अल्पज्ञानेन दुर्विदग्धं वृथा गर्वितम् । सम्बन्धिना—सम्बन्धः उद्देशः अस्यास्तीति । विपक्षकार्यानुरोधिना । ताराच्छाया—ताराणां नक्षत्राणां छाया प्रतिबिम्बम् । छाया सूर्यप्रिया कान्तिः प्रतिबिम्बमनातपः । इत्यमरः । सरसि कुमुदविटपान्वेषी श्वेतपद्मशाखान्वेषणपरः निशासु अविचक्षणः विवेक्तुमक्षमः अत एव बहुशः ताराप्रतिबिम्बदर्शनात् कुमुदविटपभ्रान्त्या परिवञ्चितः हंसः दिवापि सितोत्पलं न दशति इति योजना । कुहकचकितः—विप्रलम्भाकुलः । फूत्कृत्य—फुंकारणे शीतलं कृत्वा इत्यर्थः ।

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१ मृद्वटवत्सुखभेद्यः—इत्याद्यधिकं क्वचित् । मि॰ श्लो॰ ९३ । २ दुर्जनदूषितमनसां पुंसां सुजनेपि नास्ति विश्वासः । पाणौ पायसदग्धे तक्रं फूत्कृत्य पामरः पिबति ॥ इ॰ पा॰ ॥

लुब्धमर्थेन गृह्णीयात्स्तब्धमञ्जलिकर्मणा ।
मूर्खं छन्दानुरोधेन याथातथ्येन पण्डितम् ॥ १०९॥

अन्यच्च । सद्भावेन हरेन्मित्रं संभ्रमेण तु बान्धवान् ।
स्त्रीभृत्यौ दानमानाभ्यां दाक्षिण्येनेतराञ्जनान् ॥ ११० ॥

तदिदानीं संधाय प्रस्थाप्यतामयं महाप्रतापश्चित्रवर्णो राजा। चक्रवाको ब्रूते—यथा संधानं कार्यं तदप्युच्यताम्। राजहंसो ब्रूते—कति प्रकाराः संधीनां संभवन्ति। गृध्रो ब्रूते—कथयामि। श्रूयताम्।

बलीयसाभियुक्तस्तु नृपो नान्यप्रतिक्रियः ।
आपन्नः संधिमन्विच्छेत्कुर्वाणः कालयापनम् ॥ १११ ॥

कपाल उपहारश्च संतानः संगतस्तथा ।
उपन्यासः प्रतीकारः संयोगः पुरुषान्तरः ॥ ११२ ॥

अदृष्टनर आदिष्ट आत्मादिष्ट उपग्रहः ।
परिक्रयस्तथोच्छन्नस्तथा च परभूषणः ॥ ११३ ॥

स्कन्धोपनेयः संधिश्च षोडशैते प्रकीर्तिताः ।
इति षोडशकं प्राहुः संधिं संधिविचक्षणाः ॥ ११४ ॥

कपालसंधिर्विज्ञेयः केवलं समसंधितः ।
संप्रदानाद्भवति य उपहारः स उच्यते ॥ ११५ ॥

संतानसंधिर्विज्ञेयो दारिकादानपूर्वकः ।
सद्भिस्तु संगतः संधिर्मैत्रीपूर्व उदाहृतः ॥ ११६ ॥

यावदायुः प्रमाणस्तु समानार्थप्रयोजनः ।
संपत्तौ वा विपत्तौ वा कारणैर्यो न भिद्यते ॥ ११७ ॥

संगतः संधिरेवायं प्रकृष्टत्वात्सुवर्णवत् ।
तथान्यैः संधिकुशलैः काञ्चनः स उदाहृतः ॥ ११८ ॥

आत्मकार्यस्य सिद्धिं तु समुद्दिश्य क्रियेत यः ।
स उपन्यासकुशलैरुपन्यास उदाहृतः ॥ ११९ ॥

मयास्योपकृतं पूर्वमयं प्रतिकरिष्यति ।
इति यः क्रियते संधिः प्रतीकारः स उच्यते ॥ १२० ॥

उपकारं करोम्यस्य ममाप्येष करिष्यति ।
अयं चापि प्रतीकारो रामसुग्रीवयोरिव ॥ १२१ ॥

एकार्थां सम्यगुद्दिश्य क्रियां यत्र हि गच्छतः ।
सुसंहितप्रमाणस्तु स च संयोग उच्यते ॥ १२२ ॥

स्तब्धं–कठोरं उद्धतं वा । हरेत्–आत्मवशं नयेत् । संभ्रमेणादरदर्शनेन । आपन्नः–विपद्ग्रस्तः नान्यप्रतिक्रियश्च न संधानादन्या प्रतिक्रिया यस्य । कपालादयः सन्धीनां संज्ञाः । समसंधितः–समयोः तुल्यबलयोः सन्धितः सन्धानात्। यद्वा समैः उभयत्र समानैः समयैः सन्धितः। प्रकृष्टत्वात्–सर्वोत्तमत्वात् । उपन्यासकुशलैः–नयप्रस्तावनिपुणैः । एकार्थाम्—एकः अर्थः प्रयोजनं यस्याम् । गच्छतः–सन्धिं

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१ क्रुद्धम् इ० पा० । २ छन्दानुवृत्तेन इ० पा० । ३ आत्मामिषः । ४ संगतसन्धिस्तु इ० पा० । ५ रेवेह । ६ अपरैः. ७ भव्यामेकार्थसि०, भव्यात्म० इ० पा० । ८ प्रयाणः.

आवयोर्योधमुख्यैस्तु मदर्थः साध्यतामिति ।
यस्मिन्पणस्तु क्रियते स संधिः पुरुषान्तरः ॥ १२३ ॥
त्वयैकेन मदीयोऽर्थः संप्रसाध्यस्त्वसाविति ।
यत्र शत्रुः पणं कुर्यात्सोऽदृष्टपुरुषः स्मृतः ॥ १२४ ॥
यत्रभूम्येकदेशेन पणेन रिपुरूर्जितः[1] ।
संन्धीयते संधिविद्भिः स चादिष्ट उदाहृतः ॥ १२५॥
स्वसैन्येन तु संधानमात्मादिष्ट[2] उदाहृतः ।
क्रियते प्राणरक्षार्थं सर्वदानमुपग्रहः ॥ १२६ ॥
कोषांशेनार्धकोषेण सर्वकोषेण वा पुनः !
शिष्टस्य[3] प्रतिरक्षार्थं परिक्रय उदाहृतः ॥ १२७ ॥
भुवां सारवतीनां तु दानादुच्छन्न उच्यते ।
भूम्युत्थ[4]फलदानेन सर्वेण परभूषणः ॥ १२८ ॥
परिच्छिन्नं फलं यत्र प्रतिस्कन्धेन दीयते ।
स्कन्धोपनेयं तं प्राहुः सन्धिं संधिविचक्षणाः ॥ १२९ ॥
परस्परोपकारस्तु मैत्रः संबन्धकस्तथा ।
उपहारश्च विज्ञेयाश्चत्वारश्चैव संधयः ॥ १३० ॥
एक एवोपहारस्तु संधिरेव मतो मम ।
उपहारविभेदास्तु[5] सर्वे मैत्रविवर्जिताः ॥ १३१ ॥
अभियोक्ता बलीयस्त्वादलब्ध्वा न निवर्तते ।
उपहारादृते तस्मात्संधिरन्यो न विद्यते ॥ १३२ ॥

चक्रवाको ब्रूते—शृणु तावत् ।

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ १३३ ॥

अपरं च । मातृवत्परदारेषु परद्रव्येषु लोष्टवत् ।
आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः ॥ १३४ ॥

राजाह—भवन्तो महान्तः पण्डिताश्च । तदत्रास्माकं यथाकार्यमुपदिश्यताम् । मन्त्री ब्रूते—आः किमेवमुच्यते ।

आधिव्याधिपरीतापादद्य श्वो वा विनाशिने ।
को हि नाम शरीराय धर्मापेतं समाचरेत् ॥ १३५ ॥
जलान्तश्चन्द्रचपलं जीवितं खलु देहिनाम् ।
तथाविधमिति ज्ञात्वा शश्वत्कल्याणमाचरेत् ॥ १३६ ॥

इति शेषः । पणः—समयः । भूम्यैकदेशेन–राज्यस्यैकभागहरणेन । शिष्टस्य–अवशिष्टस्य । सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः इति न्यायेन । यद्वा शिष्टस्य अमात्यादेः । भूम्युत्थफलदानेन–भूम्युत्थं भूम्या उत्पन्नं फलं सस्यादिकं तस्य दानेन । परिच्छिन्नम्—मितम् । प्रतिस्कंधेन—प्रतिवाहकस्य स्कन्धेन । स्कन्धोपनेयम्–स्कन्धेन उपनेयं वस्तु यस्मिन् । शरीराय–शरीरार्थम् । धर्मापेतम्–धर्मादपेतं

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१ वर्जितः । २ आत्मामिष । ३ केनाङ्गेनापि कुप्येन सर्वकुप्येन वा पुनः । शेषस्य इ० पा० । ४ सर्वभूम्युत्थितफलदानेन पर ० । ५ उपहारस्य भेदास्तु ।

मृगतृष्णासमं वीक्ष्य संसारं क्षणभङ्गुरम् ।
सज्जनैः संगतं कुर्याद्धर्माय च सुखाय च ॥ १३७ ॥

तन्मम संमतेन तदेव क्रियताम् । यतः ।

अश्वमेधसहस्राणि सत्यं च तुलया धृतम् ॥
अश्वमेधसहस्राद्धि सत्यमेवातिरिच्यते ॥ १३८ ॥

अतः सत्याभिधानदिव्यपुरःसरो द्वयोरप्यनयोर्भूपालयोः काञ्चनाभिधानसंधिर्विधीयताम् । सर्वज्ञो ब्रूते—एवमस्तु । ततो राजहंसेन राज्ञा वस्त्रालंकारोपहारैः स मन्त्री दूरदर्शी पूजितः प्रहृष्टमनाश्चक्रवाकं गृहीत्वा राज्ञो मयूरस्य संनिधानं गतः । तत्र चित्रवर्णेन राज्ञा सर्वज्ञो गृध्रवचनाद्बहुमानदानपुरःसरं संभाषितस्तथाविधं संधिं स्वीकृत्य राजहंससमीपं प्रस्थापितः । दूरदर्शी ब्रूते—देव सिद्धं नः समीहितम् । इदानीं स्वस्थानमेव विन्ध्याचलं व्यावृत्य प्रतिगम्यताम् । अथ सर्वे स्वस्थानं प्राप्य मनोभिलषितं[2] फलं प्राप्नुवन्निति ।

विष्णुशर्मणोक्तम्—अपरं किं कथयामि । कथ्यताम् । राजपुत्रा ऊचुः—तव प्रसादाद्राज्यव्यवहाराङ्गं ज्ञातम् । ततः सुखिनो भूता वयम् । विष्णुशर्मोवाच—यद्यप्येवं तथाप्यपरमपीदमस्तु—

संधिः सर्वमहीभुजां विजयिनामस्तु प्रमोदः सदा
सन्तः सन्तु निरापदः सुकृतिनां कीर्तिश्चिरं वर्धताम् ।
नीतिर्वारविलासिनीव सततं वक्षःस्थले संस्थिता
वक्त्रं चुम्बतु मन्त्रिणामहरहर्भूयान्महानुत्सवः ॥ १३९ ॥

अन्यच्चास्तु ।

प्रालेयाद्रेः सुतायाः प्रणयनिवसतिश्चन्द्रमौलिः स याव-
द्यावल्लक्ष्मीर्मुरारेर्जलद इव तडिन्मानसे विस्फुरन्ती ।
यावत्स्वर्णाचलोऽयं दवदहनसमो यस्य सूर्यः स्फुलिङ्ग-
स्तावन्नारायणेन प्रचरतु रचितः संग्रहोऽयं कथानाम् ॥ १४० ॥

अपरं च । श्रीमान्धवलचन्द्रोऽसौ जीयान्माण्डलिको रिपून् ।
येनायं संग्रहो यत्नाल्लेखयित्वा प्रचारितः ॥ १४१ ॥

यथा तथा । तुलया धृतम्—तुलया धृतं सत्, तुलितं चेत् । सत्याभिधानदिव्य०—सत्याभिधानं सत्यवचनं एव दिव्यं पुरःसरं यस्मिन् । केवलसत्यनिष्ठो नान्यदिव्यापेक्षीत्यर्थः । व्यावृत्य—परावृत्य । राज्यव्यवहाराङ्गम्—राज्यस्य व्यवहाराणां अङ्गानि । जातौ एकवचनम् । अखिलं राजतन्त्रमिति यावत् । अहरहः—प्रतिदिनं, नित्यम् । प्रालेयाद्रेः सुतायाः—हिमाचलकन्यायाः पार्वत्याः । स्वर्णाचलः—मेरुः । दवदहनसमः तस्य अतिभासुरत्वात् । स्फुलिङ्गः—अग्निकणः । यस्य पुरः सूर्योपि तुच्छ इत्यर्थः । तावत्—आकल्पमिति यावत् । धवलचन्द्रः—कश्चिन्नृपः ग्रन्थकृतः पुरस्कर्ता ॥

काळेवंशसमुत्पन्नेन रामचंद्रसूनुना मोरेश्वरेण कृता मर्मप्रकाशिका नाम हितोपदेशव्याख्या समाप्ता ।

शुभं भूयादध्यापकानामध्येतॄणां च ।

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१ स्वशिष्टद्वितीयो राजहंसकटकं । २ मनोभिलाषितं सुखमनुभवन्तीति ।

HITOPADES'A

May success attend the good in their undertakings (*lit.*, in the object they wish to accomplish) by the favour of that Dhûrjati, on whose head there is a digit of the moon looking like a streak of the foam of the Ganges.

This Hitopadeśa (the work inculcating salutary instruction) when studied (*lit.*, carefually attended to) gives (the student) proficiency in elegant speeches, a variety of expression in every department and a knowledge of the conduct of human affairs.

A wise man should think of (acquiring) knowledge and money as though he were not subject to old age or death: but he should perform his religious duties as if Death had seized him by the hair.

Learning, of all things, (the wise) declare to be without a superior (the best of them all), because of its incapability of being taken away, or valued or exhausted.

Learning, although possessed by a low man, introduces him to the king who is (ordinarily) inapproachable, just as a river, although flowing through a low region, takes one to the inaccessible sea: (sources) from which floweth great fortune (or, the future rests with fortune).

Learning endows one with modesty; from (having) modesty one passes on to (gets) worthiness; being worthy one obtains riches; from riches religious merit and from that happiness.

The knowledge of arms and that of the Śástras—these two lores conduce to glory: but the former exposes one to ridicule in old age, while the latter is ever respected.

As an impression made upon a raw (earthen or so) pot can undergo no change afterwards—so (following the same principle) in this work the science of conduct (or policy) is taught to youths under the guise of stories.

[The subjects of] "The acquisition of friends", "The separation of friends", "Making war" and "Concluding peace" are written upon, extracts being made from Panchatantra and other works.

On the bank of the Bhāgîrathi there is a city named Pātaliputra. In it there was a king, Sudarshana by name,

endowed with all princely qualities. That king once heard a couple of Ślokas (stanzas) chanted by some one ; (*viz.*)—

He, who does not possess (a knowledge of) Śâstra, the universal eye, which totally removes various doubts and discloses things hidden from view, is surely blind.

Youth, abundance of wealth, sovereignty and inconsiderateness are the source of calamity even singly ; what then, where all these four are combined ! !

On hearing this, the king, who was distracted at heart, on account of the non-attendance to (the commands of the) Śâstras of his sons who had no knowledge of the Śâstras and who always followed the wrong path, thought to himself :—

What is the good of (what benefit can accrue from) having a son who is neither learned nor pious (dutiful) ; (for) what is the use of an eye that is blind ? It simply causes occular pain.

Of sons, not born, (born and) dead and foolish, the first two are to be preferred and not the last : (for) the first two cause pain (but) once ; the last at every step. Moreover,

He is (really) born by whose birth the family is exalted. In this revolving world who does not die and is not born again ?

If the mother of the boy, for whom the little finger does not bend down hastily at the commencement of the enumeration of the number of meritorious men, be said to have given birth to a son, then say, what a barren woman would be like to (*i.e.*, she is as good as a barren woman).

He, who is not well known for his charity, penance, bravery, learning and the acquisition of wealth, is but the excrement of his mother. Also,

It is better to have one meritorious son than a hundred of foolish ones ; the single moon disples darkness ; and not the whole firmament of stars.

The son of him, who has practised religious austerities, extremely difficult to perform, at some holy place, will be obedient, prosperous, righteous and talented.

An influx of money, constant health (lit., freedom from disease), a beloved wife, and one sweet-speaking (of gentle manners), an obedient son, and learning productive of wealth—these six, O king, are the pleasures of the mortal world.

Who will be (considered) blessed by having sons who are like (no better than) the *âdhakas** (a kind of measure) filling up

* *i,e.*, Simply making up a particular number.

a granary? It is better to have one son, who is the prop of the family and who brings fame to his father.

A father who contracts debts (*i.e.*, leaves nothing to his son but a legacy of debt) is an enemy, and so is a mother, false to her bed; a beautiful wife is an enemy; and such is an illiterate son.

Learning if not kept up by constant study is poison; taking food after indigestion is poison; to a poor man a public assembly is poison; and to an old man a youthful wife is poison.

A man of merits, born of whatever parents, is honoured; (for) what is the use of a bow that is without string though made of a faultless bamboo staff (or, what can a man of pure Kshatriya extraction do if wanting in martial vigour)?

Alas! poor child, thou, who leadest an easy life, didst not acquire knowledge in these (bygone) nights; on this account dost thou come to grief (fare ill) in the society of the learned like a cow stuck in mud.

Then how shall I now make my sons accomplished! For:—

Food, sleep, fear and the enjoyment of carnal pleasures—these men share in common with beasts; surely the sense (or performance) of duty is their special attribute (distinguishing mark): devoid of this they are degraded to the level of (stand on a level with) beasts.

The life of him, who has not achieved any one of *Dharma* (the discharge of religious duties), *Artha* (the acquisition of money by fair means), *Káma* (the gratification of desires so as not to trespass on Dharma) and *final emancipation*, is as without its purpose (useless) as that of the nipple on the neck of a she-goat.

Now, (as to) the declaration (doctrine) that—

(The period of) life, (the kinds of) action (one has to perform), (the amount of) wealth (to be acquired), (the degree of) knowledge (to be attained), and (the time of) death—even these five are created (determined) while a man is yet in the womb. And that,

Things, which are fated, do happen even in the case of the great: (as) Śiva's nakedness and Hari's having to sleep on a huge serpent. And further,

What is not to be can never be, and if it is to be, it can never be otherwise—why is this antidote against the poison of anxiety not swallowed?—

These are the idle words of some, incapable of doing anything.

Even thinking fate to be favourable one should not give up one's industry; (for) one can never get oil from sesamum without exertion. Moreover,

Fortune approaches him, the lion among men, who is industrious. It is the weak-minded who say 'Fate gives'. Dismissing all idea about (lit., killing) fate, put forth manly efforts depending upon your own strength; and if, after an exertion is made, success attend not, where is the blame (*i.e.*, you are not to blame; or, find out where the fault lay)?

Just as a chariot can not move with one wheel, so without manly exertion, fate does not succeed. And further,

What is called fate is (but) the (sum of one's) actions in a previous life; one should, therefore, make an effort manfully without being slothful.

Just as a potter makes whatever he likes out of a lump of clay, so does a man reap the fruit of the action done by himself.

Even seeing a treasure found quite by accident in front of a man, fate does not take it up itself, but expects a manly effort of his part.

Works are accomplished by industry and not by (idle) wishes; for the deer enter not the mouth of a sleeping lion.

A boy who is educated by his parents becomes accomplished. A son does not become a learned man by merely being dropped out of the womb.

That mother is an enemy and that father a foe of the son by whom he is not taught; for he (such a son) shines not in an assembly just as a crane does not in the midst of swans.

Men, endowed with beauty and youth and born of a very noble race but deficient in learning, do not shine as (do not) the scentless *Kimshuka* flowers.

Even a fool, dressed in fine garments, shines in an assembly; but he shines only so long as he does not open his lips.

Having thus meditated the king convened a council of the learned. The King said—Ye Pandits, listen. Is there such a learned man among you, as is able to make my sons who are always going astray and who are ignorant of the Śástras, undergo a second birth (as it were) by giving them instruction in the science of conduct? For,

A piece of glass, by being in contact with gold, possesses the lustre of emerald; similarly a fool attains proficiency by being in the company of the good. It is also said—

The intellect is impaired, O friend, by the society of inferiors; it remains what it is with one's equals and is improved by association with one's superiors.

Then a great Pandit, Visnuśarman by name, who knew all the principles of the Science of conduct (or, who knew the very essence of the entire science of conduct) spoke like a second Bṛahaspati—My lord, these princes are born of an exalted race. They are, therefore, capable of being instructed by me in the Nitiśâstra. For,

No action exercised upon an unfit object can bear fruit: a crane cannot be taught (to speak) like a parrot even with hundreds of efforts. And this other thing,

In this (royal) family a child devoid of merits cannot be born; whence can a piece of glass be produced in a mine of rubies ?

I will, therefore, make your sons well versed in the Nitiśástra within the space of six months. The king spoke again respectfully—

Even an insect ascends the head of the good by being in contact with flowers; a stone also attains divinity when well consecrated by the great. Moreover,

As objects on the rising mountain appear bright by the near presence of the sun, so a person of humble rank too shines by being in the company of the good.

Merits pass as merits with those who know how to appreciate them: coming in contact with one devoid of merits they are turned into faults. Rivers, as they rise, have their water sweet, but on reaching the sea they cease to be drinkable.

I, therefore, give you *Carte blanche* as regards giving instruction to my sons in the science of conduct. Having said so the king entrusted his sons to Viśnusharman with great respect.

Now as the princes were sitting at ease on the terrace of their palace the Pandit said before them by way of introduction—

The wise pass their time in amusement derived from (the study of) poetry and Śástra, while fools pass theirs in vicious pursuits, in sleep or in quarrelling.

I will, therefore, relate, for your diversion, the wonderful tale of the crow, the tortoise and others. The princes said—Sir, tell it. Viśnusharman said—Listen. I now being Mitralâbha of which the following is the introductory verse.

Chapter 1.

The Acquisition of Friends.

Though destitute of means and without wealth, the crow, the tortoise, the deer and the mouse, who were the best of friends and gifted with intellect, quickly accomplished their purposes.

The princes asked 'How was this?' Viśnusarmá related—

There is, on the bank of the Godâvari, a large silk-cotton tree. There, coming from regions in different quarters, birds were wont to roost at night. Once, when the night was almost spent, and the divine Moon, lord of the night-lotus, was pending on the crest of the setting mountain, a crow, Laghupatanaka (Swift-flier) by name, who was awake, saw a fowler advancing like a second god of death. Seeing him he reflected 'To-day I have had an unwelcome sight in the early morning. I know not what evil it forebodes.' Saying so he set out, much disturbed at heart, following up his (the fowler's) course. For,

Thousands of occasions for sorrow, and hundreds for fear, day by day, overtake the fool and not the wise man.

Moreover, worldly people must do this—

Every day on rising, they should think that a great calamity is at hand—which of death, disease or sorrow would befall (them)! (So that in case of an emergency one should be fore-warned and prepared to meet it).

Now the hunter, having scattered the grains of rice, spread out his net, and himself remained concealed. Just at that time a king of pigeons, Chitragrîva (the Speckle-necked) by name, who was sailing in the sky with his retinue, noticed the grains of rice. Then the pigeon-king said to the pigeons that were attracted by the grains of rice—Whence can there be the possibility of rice-grains being found in this lonely (tenantless) forest? So let the matter be first carefully examined. I do not see any good will come out of this.

Probably, by this our desire for the rice-grains, we too shall fare similarly (meet with a fate similar) to that of—

The traveller, who through the lust of a bracelet, sank in deep mire and being caught by an old tiger, lost his life.

The pigeons asked how it was ; whereupon he related—

FABLE 1.

Once while roaming in the southern forest I saw—A certain old tiger, having bathed and taken Kuśa grass in his paw, used to address (the passers by sitting) on the margin of a lake (thus)—"Ho, ho, travellers, take this gold bracelet." Then a certain traveller, attracted by greed, thought to himself—This happens by good luck. But I must not proceed in a matter where there is personal risk. For,

Although a desired object be obtained from an undesirable source, the result is not good ; even nectar (or sweet-food), which is contaminated with poison, leads to death.

But an attempt to get wealth is in every case, attended with peril. And it is said in connection with this—

Without embarking upon an adventure a man does not see good fortune ; but if he does embark upon it and lives (survives it), he see it.

Let me therefore carefully see it. He said aloud—'Where is thy bracelet ?' The tiger stretched forth his paw and shewed it. The traveller said—How am I to trust thee who art ferocious ? The tiger replied—Listen, O traveller. Formerly, indeed, in the days of youth, I was extremely wicked. On account of my slaughter of many a cow and man, my sons and wife perished ; and I am without issue. I was then advised by a holy man to practise charity and do such other holy deeds. Following his counsel, I am now in the habit of bathing and giving gifts ; I am old and have lost my nails and teeth ; how can I not be an object of confidence then ! For,

Sacrificing, studying one's prescribed portion (of the Vedas), charity, penance, truthfulness, patience, forgiveness and freedom from avarice—this is the eightfold way of doing religious duties as laid down in the Smṛitis.

Out of these the first four may be practised even for display, while the last four are found in the magnanimous-hearted only.

And so great is my freedom from desire, that I wish to give away, to any body whatsoever, the gold bracelet although secure in my hand. Yet the (indescriminate) talk of the people

that a tiger eats men is difficult to be avoided (lit., warded off). For,

People, who are the blind followers of one another, regard not a preaching bawd as an authority in religious matters, as they do a Bráhmana although (he happens to be) a cow-killer.

I, on my part, have studied the codes of religious law. Hear me.

O son of Pându, as is a shower of rain to the Maru (desert) land, or food to one afflicted with hunger, so is a gift to the poor, full of fruit.

As life is dear to oneself so it is to (other) creatures. The good show pity to creatures by comparing (them) to themselves. Moreover,

In refusing and giving, in pleasure and pain, and in things (or acts) agreeable and disagreeable, a man knows the standard (of action) by self-comparison. Also,

He, who looks upon another's wife as a mother, another's wealth as a clod of earth, and upon all creatures as his own self, is a (truly) wise man.

You are in hard distress (lit., extremely ill-situated) and hence I am endeavouring to give it to you.

Enrich the poor, O son of Kunti ; bestow not wealth upon the rich ; medicine is wholesome to him who is diseased ; what need of medicine has he that is whole ? And again,

A gift, which is given for the sake of charity, to one who is not a benefactor (or who cannot make a return for it), and in the proper place, at the proper time and to a proper recipient is, (the sages) consider, a gift of the best sort.

Therefore, bathe in this lake and accept this gold bracelet. Thereupon, placing confidence in his words, no sooner did the traveller enter the lake for bathing than he stuck in deep mud and was unable to run away. The tiger seeing him plunged into the mire said—Ha, thou art fallen into deep mud. I will lift thee out of it. Saying so he approached him gently ; and the traveller being seized by the tiger reflected—

That he reads the texts of religious law or studies the Vedas, is no reason why confidence should be reposed in a villain : it is the nature that predominate in such a case : just as by nature the milk of cows is sweet.

Also, the actions of those, whose senses and mind are not under control, are like the bath of an elephant:* knowledge without action is a burden, like feeding an ill-natured (lit. unlucky) woman or like ornaments on an ugly woman.

I, therefore, did not do well in that I placed confidence in this ferocious beast. For, says the precept—

Trust should never be placed in rivers, in persons having weapons in their hands, in animals armed with claws, and horns, as well as in women and royal families.† Again,

It is the natural disposition of every one that is tested, and not his other qualities; for having surpassed all (other) qualities, disposition stands at the head. And further,

That well-known sporter in the sky, the destroyer of sin (darkness) possessor of a thousand rays (hands) and marching in the midst of the stars,—even he, the Moon, is devoured (eclipsed) by Ráhu, by the decree of fate: who is able to efface what is written on the forehead?

While thus musing he was killed by the tiger, and eaten.

Therefore I say 'Through the lust of a bracelet &c.' For this reason nothing rash should at all be done. For,

Food well digested, a son very wise (well educated), a wife well disciplined, a king served faithfully, what is spoken after being well thought over and what is done after due consideration—these do not lead to a bad result even after a very long time.

On hearing these words a certain pigeon said arrogantly—Ah, why is it so said?

The words (counsel) of the aged should be acted upon (followed) only when the time of calamity is at hand: if we consider thus in all matters, we can hardly proceed to take our food. For,

Everything on the surface of the earth, food and drink, is involved in doubt: to what should an attempt be directed and how should life be supported?

One who is envious, one given to reviling, one (ever) discontented, one who is irascible and one who is always suspicious—these six have misery for their lot.

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* Which is useless as the animal is sure to cover his body the next moment with mud.

† (As far as third favour is concerned).

On hearing this the pigeons alighted on (the grains). For,

Even those, who are masters of the great Śástras, well-informed, and able to remove doubts, experience trouble when (their judgment is) blinded by avarice. Again—

From greed proceeds disquietude, from greed springs up the desire (for pleasures), and from greed result infatuation and (finally) ruin; greed is the root of sin.

And again,

The existence of a gold deer was impossible and yet Ráma coveted (such) a deer; as a general rule when (some) calamity is impending the talents of men become clouded.

After that they were all caught in the net. Then all of them began to revile him, by whose advice they had descended there. For,

One should not go at the head of (lead) a multitude; if the undertaking succeeds, the fruit is the same to (equally shared by) all; but if it fails, the leader is killed.

Hearing how he was reproached, Chitragrîva said—It is not his fault. For,

Of misfortunes about to befall, even a friend becomes the cause: when a calf is to be tied down the leg of the mother serves as a post.

He is a friend of the afflicted who is able to deliver them from misery, and not he, who is clever (only) in condemning a thing ill done or omitted to be done. (With the reading न तु भीत०—clever in finding fault with the manner of protecting the distressed.)

In the time of adversity, perplexity itself is the sign of a weak-minded man. Therefore, taking courage in this case, think out a remedy. For,

Fortitude in adversity and again forbearance in prosperity, eloquence in an assembly and valour on the battle-field, a liking for fame (good name) and a strong attachment to study—these are the natural possessions of the magnanimous.

A mother rarely gives birth to a son, an ornament of the three worlds, who does not rejoice in prosperity or feel sorrow in adversity and is firm in battle. Moreover,

A man, wishing for welfare in this world, should avoid these six faults ; *viz.*, sleepiness, slothfulness, timidity, anger, idleness and dilatoriness.

Even now let this be done. Let us all, being of one mind, fly away with the net. For,

The union of even small things leads to the accomplishment of an object; infuriated (rutting) elephants are tied down by means of grass twisted (made) into a rope.

Union with the members of their family, although insignificant, is for the good of men; rice stripped of even its husk will not grow.

The birds, having thus taken counsel, flew up all with the net. Thereupon the fowler, seeing them, from afar, carrying off the net, and running after them, thought to himself—

These birds, being combined, are bearing away my net; but when they will fall down (or, out among themselves), they will fall into my power.

Then, when the birds had passed beyond the range of the eye, the fowler returned. Now the pigeons, seeing that the fowler had turned back, said—What is proper to be done now? Chitragrîva said—

A mother, a friend and a father—these three are naturally friendly; others are well-disposed according to the law of cause and effect.

Now our friend, Hiranyaka by name, the king of mice, dwells in Chitravana (a beautiful forest) on the bank of the Gandakî. He will cut off our bonds. Having thus deliberated, they all went to the hole of Hiranyaka. Hiranyaka, on his part, always apprehensive of danger, had made a burrow with a hundred passages and lived in it. Then Hiranyaka, startled with fear at the descent of the pigeons, stood silent. Chitragrîva said—Dear Hiranyaka, why don't you talk to us? Then Hiranyaka, having recognised his voice, rushed out in haste and said—Ah, happy am I! my beloved friend Chitragrîva has come.

No one is more meritorious in this world than he, who talks with his friend, who lives with his friend and who holds a friendly discourse (or, chats) with his friend.

Seeing them caught in the snares he stood astonished for a moment and said—Friend, what is this? Chitra. replied—Friend, this is the fruit of our deeds in a previous life.

From whatever cause, by whatever means, in whatever manner, at whatever time, of whatever kind, in whatever proportion and at whatever place, one may do a deed, good or

bad, one reaps the fruit of it, in obedience to the will of providence, from that cause, by that means, &c.

Disease, sorrow, affliction, restraint and calamities—these are the fruits of the trees in the form of the faults committed by men.

The mouse quickly proceeded to sever the bonds of Chitragriva. Chirtagrîva said—Friend, do not do so; first cut the bonds of these my followers; and then you will cut mine. Hiranyaka too replied—I have little strength and my teeth are delicate; how then can I gnaw asunder the snares of these all? So as long as my teeth are not broken, I will cut your bonds and then sever those of the rest too as far as my strength will allow. Chit. said—Be it so; but cut the bonds of these to the best of your strength. Hira. replied—The protection of dependents at the cost of one's life is not approved of by those conversant with the science of conduct (or, policy). For,

One should save money (as a provision) against the time of trouble, save one's wife even at the expense of wealth and save one's own self even at the cost of one's wife and wealth.

Another consideration is—

Life is the cause of the proper maintenance of *Dharma*, *Artha*, *Káma* and *Moksha*.* What does he not deprive himself of who deprives himself of it, or what does he not save who saves it?

Chitragrîva said—Friend, as for (the principle of) Policy it is such, indeed! But I am not, at all, able to bear the affliction of these my followers (*lit.*, protegees). Hence I say this. For,

A wise man should give up his wealth and also his life for another's sake; their abandonment in a good cause is desirable as destruction is certain.

And this is another special reason.

They bear an equality to me as regards kind, substance and qualities: say then, when and what will be the fruit of my being their lord?

Also,

Even without wages they do not leave my side (forsake me); therefore, save these my dependents, even at the sacrifice of my life. Moreover,

* See. p. 3, ll, 23-26.

Giving up all regard for this perishable body which is made of flesh, urine, ordure, and bones, save my reputation, O, friend. See,

If lasting and unsullied fame be gained at the expense of the body which is perishable and a vehicle of dirt, what would not be gained ? For,

Very great is the distance that separates the body from the qualities: the body is liable to destruction in a moment, while the qualities endure to the end of the universe.

Having heard this, Hiranyaka, being delighted at heart and with his hair standing on end, said—Noble, friend, noble ! By this your affection for your followers, you deserve the sovereignty of even the three worlds. With these words, he cut off the bonds of them all. Then Hiranyaka, having cordially received all, said—Dear Chitragrîva, in regard to this your being caught in a net you should not blame yourself by suspecting any fault on your part. For,

That very bird, who sees his prey from a distance of more than a hundred *yojanas,* sees not the snares (laid for him) when his time has arrived. Moreover,

When I behold the oppression of the moon and the sun by the monsters (Râhu and Ketu), the imprisonment of even the elephant and the cobra, and the poverty of the talented, I come to think—Fate, alas, is powerful ! And again,

Even birds moving (or, sporting) in a part of (or exclusively in) the sky meet with calamity; and the fishes, too, are caught by experts from the sea with its unfathomable waters; so what is an evil act or a good one in this world, or of what avail is a position of advantage ? For, the god of destruction, with his hand in the form of a calamity stretched forth, seizes even from afar.

Having thus enlightened him, he entertained him hospitably, embraced him and dismissed him to go; whereupon Chitragrîva, with his attendant train, went to the regions he liked to go to. Hiranyaka too entered his burrow.

One should make hundreds of friends, of whatever description they may be: behold, the pigeons were released from bonds by their friend, the mouse.

Now the crow Laghupatanaka, the witness of the whole affair, said this in astonishment: Ho, Hiranyaka, you are

praiseworthy. I, therefore, desire friendship with you. Kindly then favour me with your friendship. On hearing this, Hiranyaka asked from within his hole—who are you? He said—I am a crow, Laghupatanaka by name. Hiranyaka smilingly observed—What friendship can there be with you? For,

Whatever is fit to be united with another, in this world, the same a wise man should unite with that: I am the food and you the feeder: how can love (friendship) exist between us? And again,

Friendship between the food and its eater is simply the cause of misfortune: the deer that was caught in a snare, through (the stratagem of) a jackal was delivered by a crow.

The crow asked—How was that? Hiranyaka related—

Fable II.

There is, in the country of Magadha, a vast wilderness, called Champakavatî. In it there long lived in great friendship a deer and a crow. The deer, plump and sleek in body, was spied by a certain jackal, while roaming at will. On seeing him, the jackal said to himself—Ah, how shall I come by his delicious flesh! Well, let me first create confidence (in him). Having thus reflected, he went up to him and said—Friend, is it all well with you? The dear asked—Who are you? He replied—I am a jackal, Kshudrabuddhi (Little-wit) by name. I live here, like one dead, having lost all my relatives. Now that I have found a friend in you and have (thus) a relative, I have once more entered the world of the living. Now I will, in every way, be your attendant. The deer said—Be it so. Thereafter, when the divine Sun, the wearer of a wreath of rays, had set, the two went to the residence of the deer. There on the branch of a Champaka tree, lived a crow, named Subuddhi (Good-wit), an old friend of the deer. Seeing the two the crow asked—Friend, who is this second? The deer said—This is a jackal who comes here desiring our friendship. The crow said, friend, friendship, all of a sudden, with a stranger, is not advisable. For it is said—

Shelter should not be given to any one whose family and disposition are not known; for the fault of a cat, the vulture, Jaradgava, suffered death.

The two asked how it was, whereupon the crow related—

Fable III.

There is a large Parkaṭî tree on the hill, named Gṛidhrakûṭ (the peak of Vultures), on the bank of the Bhágîrathî.

In its hollow dwelt, with his talons and eyes gone through an adverse turn of fate, a vulture, Jaradgava by name. Now, out of pity, the birds, roosting in the tree, spared small portions from their food and gave them to him. He lived on that and looked after the young birds. Now, once a cat, named Dírghakarṇa (the long-eared) came there to eat the youngs of the birds. Seeing him coming, the nestlings being terror-stricken, raised a cry. Hearing it Jaradgava asked—Who is this that is coming? Dírghakarṇa, seeing the vulture, said in alarm—Alas, it is all up with me. However,

One should dread a danger only as long as it has not arrived; but seeing that the danger has come, a man should do what the occasion demands.

Now that I am in his presence, I cannot run away. So let things take what course they may. I will first create confidence in him and then approach him. Thus resolved, he went forth and said—Sir, I salute you. The Vulture asked—Who are you? He replied—A cat. The Vulture said--Get away, else I shall have to kill you. The cat said--In the first place, hear me, and then, if you deem me to be worthy of death, let me not live. For,

Is any one killed or honoured merely because he belongs to a particular caste? It is only on one's actions (conduct) being fully known that one is found fit to merit death or respect.

The Vulture said—Explain why you have come here. The cat replied—I dwell here on the bank of the Ganges, bathing every day, living a life of celibacy and practising the vow of Chándráyaṇa. All birds, worthy of confidence, always declare before me that you are devoted to the study of religious law. Hence did I come here to hear from you, who are advanced both in knowledge and years (*lit.* old both as regards knowledge and age), the holy law. But your honour is so well versed in that law that you are ready to kill me, a guest. While the duty of a house-holder is this—

Fitting hospitality should be shown even to a foe coming to the house: the tree withdraws not its shade from its cutter.

And if there be no wealth, a guest should be honoured with kind words at least. For,

Grass (a seat made of grass), place, water and the fourth (thing), agreeable speech, these, at any rate, are never refused in the house of the good. Moreover,

The good show pity even to creatures devoid of merits: the moon does not, indeed, withhold her light from the pariah's residence. Also,

Fire is the object of worship to the twice-born (Bráhmaṇas), and the Bráhmaṇa to the (four) castes; the husband is the only object of adoration to his wife, while a guest is the object of reverence everywhere.

When a guest turns back from a man's house, disappointed in his hopes, he does so, having transferred his sin to him and taken his merit with him. And again,

Even a low-born person, coming to the house of one of a high caste, should be honoured as he deserves; (for) a guest represents in himself all the gods.

The vulture said—The cat is fond of flesh; and the youngs of birds live here: therefore, I say so. The cat, on hearing this, touched the ground and then his ears and said—I having learnt the code of religious ordinances and being free from passion have undertaken this arduous vow of the Moon. Although the religious texts disagree with one another (in other respects) they are quite at one in this that abstinence from killing is the highest religious duty. For,

Those men, who are averse to all sort of killing, who bear all things and who are the refuge of all, go to heaven.

Religious merit is the only friend who follows one even in death: everything else goes to destruction along with the body. Moreover,

When one eats the flesh of another, mark the difference between the two—the one enjoys momentary pleasure; while the other loses his life. Besides,

The agony that a man suffers, at the thought that he has to die, cannot be described by another by guessing. Hear me again,

Who will commit great sin for this accursed belly when it can be filled with herbs growing spontaneously in the forest?

Having thus inspired confidence (in the vulture) the cat abode in the hollow of the tree.

Thereafter, as days passed on, he attacked the young birds, brought them into the hollow and devoured them every day. (Now) an inquiry was set on foot by those birds whose young nestlings were eaten and who being sorrow-stricken were

lamenting. On perceiving this, the cat slipped out of the hallow and escaped. After that, the birds, who were making a close search here and there, discovered the bones of their nestlings in the hollow of the tree. Then all the birds having come to the conclusion—our young ones have been eaten by this very Jaradgava—put him to death. Therefore, I say—'To one of unknown family and disposition &c.' On hearing this the jackal said angrily—On the day the deer saw you first, your honour too was one whose family and disposition were not known. How comes it then that this friendly behaviour towards you is gaining strength day by day?

Where there is absence of learned men, even a man of little intellect is lauded; in a country destitute of trees even the castor-oil plant stands out as a tree. Also,

This is mine; this is a stranger—such is the counting of the little-minded: while to the large-minded the whole world is their family.

Just as the deer is my friend, so are you too. The deer said—What is the use of this altercation? Let us all live happily together in friendly discourse. For,

No one is anybody's friend or anybody's foe: it is the behaviour (or, intercourse) that makes friends or foes.

The crow said—Be it so. Then in the morning, they all went to places where their will led them.

Once the jackal said to the deer in solitude—Friend, in a corner of this wood there is a field full of corn. I shall take you there and show it to you. That being done, the deer went there every day and ate the corn. Now, the master of the field observed this and set a snare. Then the deer going there again was caught into the snare; whereupon he reflected—Who but a friend can deliver me from the hunter's snare as from the snare of Death? Presently the jackal came up and standing near reflected—As to the success of my wish, it has borne fruit by my well-arranged scheme. When he will be cut up, I am sure to get his bones covered with flesh and blood which will serve me as food plentifully. The deer, delighted at his sight, said, Friend, cut my bonds at once; quickly save me. For,

One should know (the sincerity of) a friend in calamities, a warrior in battle, an honest man when in debt, a wife when fortune declines and relatives in difficulties. Also,

He is a kinsman who stands (by one) in joy as well as in misery, when there is a famine or when a kingdom is overthrown, at the royal gate or in a cemetery.

The jackal, having again and again looked at the net, thought to himself—As for this net it is very strong;; and said—Friend, these snares are made of sinews. How then, can I touch these with my teeth to-day, it being Sunday? Friend, if you will not think otherwise (*i. e.* will not have any misconception about me) to-morrow morning I will do whatever you will bid me do. With these words he concealed himself near him and remained (waiting). Afterwards the crow, seeing that the deer did not return in the evening, looked for him here and there, and having discovered him in that condition, said—Friend, what is this? The deer replied—This is the result of my disregard of a friend's advice. For, it is said—

Adversity stands close to him who listens not to the words of well-meaning friends: such a man is the delight of his enemies.

The crow asked—Where is that traitor? The deer said—Desirous of my flesh he waits just here. The crow said—I had already said (as much).

'I have committed no fault'—this is no reason for putting confidence (in a wicked man) : for, even the meritorious have fear from the wicked.

Those, whose life has ended, perceive not the smell of an extinguished lamp, listen not to the words of a friend, and see not the star Arundhatî.

He who defeats one's object in one's absence and speaks sweetly in one's presence—such a friend one should avoid, like a vessel full of poison with milk at the surface.

Then the crow, having heaved a deep sigh, said—Ah villain, what hast thou done in acting so wickedly? For,

What (glory or credit) is there in deceiving supplicants, in this world, who are made to converse (with you) by using sweet words, who are won over by false attentions, and who (thereby) entertain hopes and have placed confidence (in you)?

O divine Earth, how dost thou bear (on thy surface) that man, treacherous to his promise, who practises evil upon a benevolent, unsuspecting (*lit.*, full of confidence) and simple-hearted person?

One should not form friendship or feel affection for a wicked man : a charcoal, when alive, burns ; when cold, it soils the hand.

Or rather, such is the settled course of conduct of the wicked.

First he falls at the feet and then bites the back ; gradually he sings wonderfully some sweet indistinct hum into the ear ; and having noticed some hole (a week point) he at once enters it (takes advantage of it) fearlessly :—(thus) does a gnat imitate all the actions of a wicked man.

That a wicked man speaks sweetly is no reason why confidence should be reposed in him : (for) on the tip of his tongue there is honey, but in his heart the deadliest poison.

Then at dawn, the crow observed the owner of the field coming towards the place, stick in hand. On seeing him the crow said—Friend deer, feign yourself dead, fill your belly with wind and so remain, with your legs stiffened. When I make a noise, you shall get up and bound off quickly.

Following the advice of the crow, the deer stood in that posture. Now the master of the field saw the deer in that condition, his eyes beaming with joy. Saying 'Ah, thou art dead of thyself, he released him from confinement and was busied in collecting his nets. Then hearing the sound of the crow, the deer quickly got up and ran away, while the jackal was killed by the stick flung at him (the deer) by the owner of the field. For it is said—

In three years, or three months, or three fortnights, or (even) in three days, a man reaps the fruit of his good or bad actions when reaching their extreme.

Hence I say 'Friendship between the victim and the eater &c.' The crow observed again,

Even though I eat you I shall not get ample food ; but if you live, I live, O sinless one, like Chitragrîva. Again,

Confidence (in one another) is observed even amongst those lower animals whose actions are invariably (wholly) good : for the disposition of the good ever remains true to (*lit.* does not vary from) their inborn goodness. Moreover,

The mind of a good man, although made to fly into a great passion, is not affected (by anger); it is not possible to heat the water of the sea with a torch of straw.

Hiraṇyaka said—You are fickle-minded (or, mischievous); and, with the fickle-minded, friendship should not at all be formed. For it is said—

A cat, a buffalo, a ram, a crow, and a bad man—these get the upper hand (get the better of us) through confidence: confidence in them is out of place (*lit.* it is not proper to put trust in them).

Another consideration is this—you belong to the side of our enemies. And thus says the precept—

One should not make peace with an enemy even by a compactly-formed treaty: water, although greatly heated, does extinguish fire. Nevertheless,

A wicked man should be shunned although he be adorned with learning ; the cobra is decked with a gem : but is he not dreadful ?

What is impossible can never be possible; and what is possible is certainly possible: a cart cannot move on water nor can a boat on land. Moreover,

He, who, depending upon the strength of wealth (given to or by his enemies), although great, trusts to his enemies or to wives that have ceased to love him, finds his life end there.

Laghupatanaka said—I have heard everything. Yet I am thus far resolved that I must necessarily form friendship with you : or else I will destroy myself by starvation. For,

(Friendship with) a bad man, like a vessel of earth, is easily broken and cemented with difficulty; while (that with) a good man is like a pot of gold, difficult to be broken and easily re-united. Moreover,

The union of metals is due to their fluxibility, of beasts and birds to some cause, of fools to fear or (the prospect of) gain, while of good men to (mere) sight. Also,

Friends appear to be of the form of coco-nuts (rough and rugged to outward appearance but sweet at heart): others are like jujubes—attractive from outside only.

Although friendship be at an end, the qualities (behaviour) of good men suffer no change: even when lotus-stalks are broken, the fibres remain sticking (to them) yet. And again

Purity (of purpose), generosity, courage, sameness of behaviour in pleasure or pain, politeness, affection and truthfulness—these are the characteristics of a (true) friend.

And what other friend than yourself, endowed with these qualities, can I find? Hearing these his words and such others, Hiraṇyaka stepped out and said—

I am exhilarated by this nectar of your speech (*lit.* I am fattened by you by &c.); as it is observed:—

Not a bath with very cool water, not a necklace of pearls, not (even) sandal-wood-pigment applied to each and every limb, delights a man, oppressed with heat, so much, as the words of the good, uttered with affection, advanced with wise arguments (or full of wise thoughts) and comparable to (fascinating like) the charm of attraction, have power over (are able to gratify) the mind of the virtuous. Again,

Divulging a secret, begging, hard-heartedness, fickleness of mind, anger, faithlessness and gambling—these are the faults in a friend.

Following the order of (the faults mentioned in) this speech, not a single fault is found in you. For,

Cleverness and truthfulness are known in the course of conversation; while activity and absence of rashness are known from actual experience. Moreover,

Of quite a different sort (from that of a deceitful person) is the friendship of one whose mind is pure: while quite in a different direction (from real action) proceed the words of one whose mind is affected with deceit.

There is one thing in mind, another in speech and a third in deed of the vile-minded, while there is one thing in mind, the same in speech and the same in action of the magnanimous.

Therefore let your wish be done. Having said so, Hiraṇyaka formed friendship with the crow, pleased him with choice eatables and entered his hole. The crow, too, repaired to his residence. Thenceforward the two passed their time in making presents of food to each other, in inquiries after good health and in confidential discourses.

Once Laghupatanaka said to Hiraṇyaka-Frined, it is very hard to get food in this place. I wish, therefore, to go to some other place. Hiraṇyaka said—Where can we go to? For it is said—

A talented man walks with one foot, and stops with the other: one should not leave one's old abode without examining carefully the new one.

The crow said—There is a place well examined. Hiraṇyaka asked—'Which is that?' The crow replied: There is a lake called Karpûragaura in the Daṇḍaka forest. There dwells a pious tortoise, who is my dear friend, acquired a long while ago. For,

To be wise in giving advice to others is a thing very easy for all to do; but to be true to the discharge of one's proper duties (or, to discharge one's duties as required by religion) belongs to some magnanimous soul (only). He will entertain me with choice dainties. Hiraṇyaka too said—And what am I to do by staying here? For,

One should abandon that country in which one cannot command respect, has no means of livelihood, no relatives, and no (possibility) of acquiring knowledge of any kind. Also,

One should not reside in a country where there is a lack of these five, *viz.*, subsistence, dread (of authority), sense of shame, politeness, and charitableness.

One should not dwell there, O friend, where these four things do not exist, *viz.*, a creditor, a physician, a Bráhmaṇa versed in the Vedas and a river with water (ever flowing).

Therefore, take me there too. Then the crow arrived at the lake with ease conversing on diverse subjects with that friend of his. Then Manthara, having seen them from a distance, addressed a fitting welcome to Laghupatanaka and received the mouse with hospitality due to a guest. For,

Let a boy or an old man or a young man come to the house, respect should be shown to him; a guest is the object of worship everywhere.

The crow said—Friend Manthara, do him special honour. For he is the king of mice, Hiraṇyaka by name, foremost of those whose actions are meritorious and an ocean of mercy. The king of serpents, aided by his twice thousand tongues even, will not be able to sing the praise of his merits. Having said so he described the episode about Chitragrîva. Manthara having respectfully entertained Hiraṇyaka said—Good friend, kindly relate the cause of your coming to a dreary wood. Hiraṇyaka said—I will; may you listen.

Fable IV.

There is a convent of recluses in the city of Champaká. In it dwelt a hermit, Chûḍákara by name. He was in the habit of sleeping after having hung on a peg his alms-pot, containing

the remnant of the food collected by begging after he had eaten of it. I used every day to leap up and eat that food. After some time a dear friend of his, Vîṇákarṇa by name, a hermit, came there. While engaged in conversation with him, Chûḍákarṇa kept beating the ground with an old bamboo stick. Vînákarna said—Friend, why do you take no interest in my story and are busy with something else? Chûḍákarṇa replied—Friend, not that I am indifferent (to your conversation), but look at this mouse, doing wrong to me, who by jumping up always eats the food collected by me by begging and placed in that pot. Vîṇákarṇa, having looked at the peg, observed—How can a mouse, possessed of little strength, jump to such a height? There must be some reason for this. For it is said—

The young wife, having suddenly drawn her old husband by the hair, kissed him with a close embrace; there must be some reason for this.

Chûḍákarṇa demanded how it was, whereupon Vîṇákarṇa related—

Fable V.

There is, in the country of Gauḍa, a city, Kauśámbî by name. In it dwelt a merchant of great wealth, Chandanadása by name. Although in the decline of age, he through the pride of wealth, and his mind being full of passion, married a merchant's daughter, Lîlâvatî by name. She attained youth, looking like the victorious banner of the god of love; while that aged husband did not please her. For,

The heart of women delights not in a husband whose limbs are worn out by old age, as does not that of men pinched with cold in the (rays of the) moon, or that of men oppressed with heat in the sun. Moreover,

What passion can men have, when the hair even is turned grey, since women, whose heart is set on others, regard it as medicine? However, that old husband had a very great affection for her.

The lust of wealth and the desire for life of men is ever great; but to an old man a youthful wife is dearer than his life.

An old man is not able to enjoy pleasures or to abandon them either: as a dog without teeth simply licks a bone with his tongue (but does not throw it off).

Now that Lîlávatî, transgressing the bounds of family honour through flush of youth, became attached to a certain merchant's son. For,

(Unrestrained) liberty, residence in the father's house (after the consummation of marriage), meeting with persons on occasions of festive gatherings, a loose living in the vicinity of men, meeting in a company, dwelling in a foreign country, association with women of bad character, constant violation of one's proper conduct, the old age of the husband or his jealousy or his absence in a foreign land—these are the causes of the ruin of a woman's character. Moreover,

Drinking, the company of bad men, separation from the husband, rambling about wantonly, and sleeping and residing in another's house—these six spoil a woman.

* * * * * Moreover,

There is no (suitable) place, or leisure or a suitor; it is on account of *this* that women remain chaste.

Women are ever inconstant, as it is well known even to the gods: happy are those by whom even such are guarded.

There is none who is disagreeable to women; nor is there one who is loved by them; they ever seek a fresh man, as cows do grass in a forest. Again,

A woman resembles a pot of ghee, while a man is like live charcoal: a wise man should not, therefore, keep together the two.

Not modesty, not good breeding, not rectitude, not timidity, but absence of a suit is the cause of a woman's chastity.

The father guards a woman in childhood, the husband in youth and the son in old age: a woman is not allowed liberty (in any case).

Once, as that Lîlávatî was sitting at ease on a couch fringed with the rays of a series of gems, engaged in a confidential talk with the merchant's son, she beheld her husband come there unexpectedly, when, rising quickly, she pulled him by the hair, closely embraced him and kissed him. In the meanwhile, the gallant made his escape.

It is said—

The Śâstra which Uśanas ever knew, as also that which Brihaspti knew,—all that is well planted in the talent of a woman.

Seeing that embrace a procuress that stood by said to herself 'She has embraced him all of a sudden!' Then that procuress, having ascertained the cause, punished that Liláavatí with a secret fine. Hence I say 'The youthful wife having suddenly seized her old husband &c.' There must be some cause in this case which keeps up the strength of this mouse. After a moment's thought the recluse said—And the cause must be abundance of money. For,

In this world every man of wealth is, everywhere and at all times, powerful; even the supreme power of kings has wealth for its cause.

Then he took a spade and having dug out my burrow, took away my long-hoarded wealth. Thenceforward, deprived of my strength, without spirit and energy, and unable to earn even my own food, I was observed by Chûḍákarṇa, moving along slowly and with trepidation. Then he observed—

In this world a man becomes powerful by wealth, and by wealth also he becomes (is considered) learned. Look at this wicked mouse reduced to the level of his kind. Moreover,

All the actions of a man of little intellect, if void of wealth, die away (prove fruitless) like small streams in summer. Again,

He who has wealth has friends; he who has wealth has kinsmen; he who has wealth is a man in this world; and he who has wealth is a learned man. Also,

The house of the sonless is void, and so is of one who has no good friend; all the quarters are void to a fool, but all is void to poverty. And again,

His limbs uninjured are the same; his name is the same; his intellect unimpaired is the same; his words the same; and the man also the same; and yet, when deprived of the warmth of money, he becomes quite a different man in a moment; this is strange!

Having heard all this I thought to myself:—Now my residence here is improper; and as to my communicating this matter to another, that too is not proper. For,

A wise man should not give out the loss of wealth, mental anxiety, the misdeeds in the house, his being deceived and his humiliation. Moreover,

(The period of) life, (the amount of) wealth, a family secret, charms, conjugal enjoyment, medicine, penance, charity and one's disgrace—these nine things should be carefully concealed.

And so it is said—

When fate is extremely adverse, and exertions and valour have been of no avail, where, except in a wilderness, can a high-minded man, reduced to poverty, find relief? Moreover,

A man of self-respect will rather die than stoop to meanness (act meanly): fire will even suffer extinction, but never become cool. Moreover,

The course of action of a wise man, like that of a bunch of flowers, is twofold, *viz.*, either to stand at (on) the head of all, or to die (wither) away in a forest.

And as to living here on alms, that would be exceedingly despicable. For,

It were better for a poor man to satisfy fire with his life than to solicit a mean person, lost to all civility.

From poverty a man comes to have shame : overwhelmed with shame he loses moral fortitude: with his moral fortitude lost he suffers contempt; being contemned he feels dejected: full of dejection he comes to sorrow; when overcome with sorrow he is forsaken by reason; with his reason gone, he passes on to destruction: Want of wealth, alas, is the abode of all misfortunes ! ! Again,

Better is silence observed than an untrue word spoken : better is impotency for men than intercourse with another's wife: better to abandon life than to have a liking for the words of the wicked; better to live on alms than to have the happiness of enjoying another's wealth.

Better to have an empty cow-pen than a naughty ox; better to have a courtesan for wife than an immodest (ill-trained) woman of family; better a residence in a forest than in the city of a thoughtless king; better is the abandonment of life than approaching the base (with a request). Moreover,

As service destroys all self-respect, moonlight darkness, old age beauty, the stories about Hari and Hara sin, so does beggary destroy even a hundred good qualities.

Having reflected thus (said I to myself)—What then? Shall I support myself with another's cake? O hard lot! That too, would be a second door of death.

Superficial learning, sexual enjoyment obtained by payment, and dependence on others for one's bread—these three are humiliations to men.

A sick man, one in long exile, one eating another's food, and one sleeping (living) in the house of another—the life which such a man lives is (as good as) death, while death is rest to him.

Although I considered thus, yet, from avarice, I made up my mind to hoard wealth. For it is said,

Judgment is led astray (warped) by avarice; avarice begets desire; and a man troubled by desire meets with misery both here and hereafter.

Then as I moved about gently I was struck with an old bamboo-stick by that Vîṇákarṇa, whereupon I reflected—A covetous man who is (ever) discontented is certainly a traitor to himself. For,

All riches are his whose mind is contented: is not the earth overspread with leather (at it were) to him whose feet are covered with shoes? Again,

How can that happiness, which is enjoyed by the tranquil-minded, who are satisfied with the nectar of contentment, be theirs, who, attracted by the (lust of) wealth, run here and there? Moreover,

All has been studied, heard and put into practice by him, by whom, having cast behind all desires, contentment (*lit.* freedom from desire) has been resorted to. Again,

Blessed is the life of some one (rarely to be found) in which the door of the rich has not been attended, in which the pain of separation has not been experienced and in which piteous words have not been uttered. For,

Even a hundred Yojanas (800 miles) are no distances to him who is troubled (spurred on) by thirst; while he, who is content, has no regard even for a thing that is actually in his hand.

It will be advisable, therefore, to decide what to do under the present circumstances.

What is a man's (true) duty in this world? Compassion to creatures. What is (real) happiness? Health (*lit.* freedom from disease). What is affection? Good feeling. And what is wisdom? Decision. Similarly,

When misfortunes assail (a man), wisdom lies in (quickly) coming to a decision; misfortunes at every step overtake those who cannot arrive at a decision. Moreover,

One should abandon one person to save a family, a family to save a village, and a village to save a country; but for the sake of one's own self, one should abandon the whole world. Again,

Of the two—water obtained with ease (*lit.* without trouble) and delicious food attended with fear, on consideration, I find, indeed, that to be conducive to happiness, wherein lies ease.

Having thus reflected I came to a dreary forest. For,

Better is a forest, haunted by tigers and lordly elephants, wherein the trees serve as a home, ripe fruits and water as food, grass as a bed and barks as garments, than a life without wealth among relatives.

Then by the manifestation of (the fruit of) my religious merit, I was favoured with friendly intercourse by this friend. And now, by a further continuation of merit, I have got your company, which is heaven itself. For,

Of the poisonous tree of worldly existence, two fruits only have a flavoury juice (are sweet); *viz.* the testing of the nectar of poetry and the society of the good.

Manthara said—

Riches are comparable to (as unsteady as) the dust of the feet; youth flies away with the rapidity of a mountain river; life is as fleeting as a rolling drop of water, and existence as evanascent as foam; (such being the case) he, who, with his judgment deprived, does not perform his religious duties, which unfasten the bolt of the gate of heaven, being overtaken by old age and full of contrition, is burnt by the fire of sorrow.

You laid up too large a hoard; and this ill consequence was the result of that. Hear,

To spend in charity is just to save the money that is acquired, as an outlet is, in the case of water stored up in the bowels of a tank, (the only way to preserve it in a good condition). Moreover,

Since a miser buries his wealth, deeper and deeper in the earth, he makes a passage for it, beforehand, to go to its nether abode (to disappear in the bowels of the earth). Again,

He who wishes to acquire wealth denying comfort to himself (at the sacrifice of personal comfort) is simply an abode of trouble like one bearing burdens for others. And again,

If people are to be considered rich for possessing wealth which is not used in charity or enjoyment, why should we not consider ourselves rich by the same? Also,

A miser's wealth, inasmuch as it is not used, is the common property of others; the fact that it belonged to him is known by the sorrow caused when it is lost.

A gift accompanied with sweet words, knowledge without vanity, courage attended by forbearance, and wealth spent in charity: these four are rare in this world. It is also said,

A hoard should always be made, but not too great a one; Lo! The jackal that was in the habit of hoarding was killed by a bow.

The two asked how that was. Manthara related—

Fable VI.

There was a hunter, Bhairava by name, residing in the province of Kalyâṇa. He, one day, went to the Vindhya forest in search of a deer. As he passed carrying the deer that he had killed, he saw a boar of a formidable form. Then the hunter placed the deer on the ground and wounded the boar with an arrow. The boar too, having set up a deep and dreadful cry (or, a cry as terrible as the thunder of clouds) struck the hunter in the groin, upon which he fell down like a tree struck down. For,

Having met with some cause, such as water, fire, poison, a weapon, hunger (starvation), a disease, or a fall from a mountain, a creature loses his life.

Now by the tramplings of their feet a serpent too was killed. After this a jackal, Dîrgharâva, by name, who was wandering in quest of prey, found the deer, the hunter, the serpent and the boar, dead there; upon which he said to himself—Oh, here have I come across a good feast. Or rather,

Just as unthought-of misfortunes befall men, so do blessings also: I think, therefore, that fate has an upper hand in these things.

Well then. I shall live happily for three months on the flesh of these.

The man will last for a month, and the deer and the boar for two more: the serpent will serve me (as food for) a day while the bow-string should be eaten to-day.

Let me, therefore, at the first impulse of hunger, eat the unsavoury string made of sinews attached to the bow. When Dîrgharâva had done so after having thus reflected, he being pierced in the breast by the bow which flew up as soon as the string was cut into two, perished. Hence I say—A hoard should be made every day &c. So also,

That which a wealthy man gives away or enjoys is his wealth; when he dies, others play with his wife and riches. Moreover,

I consider that to be thy wealth which thou givest to the worthy and which thou enjoyest (day by day); the rest thou keepest for some one else.

Let this pass. What is the use, now, of describing the past? For,

Men of wise minds do not wish for what is unattainable, do not lament over what is lost, and do not lose courage even in adversities.

Therefore, friend, you should always be hopeful. Because,

Even after having studied the Śâstras people may remain fools; that man is learned who puts his knowledge into practice: a medicine, although well selected, does not restore the diseased to health by the mere mention of its name. Moreover,

The knowledge of theory does not do the least good to one who shrinks from a determined exertion (or perseverance): does a lamp, in this world, reveal a thing to a blind man although it be placed on the palm of his hand?

Therefore, friend, you ought to be reconciled to this particular (changed) condition. And you should not consider this as very hard to do. For,

"A king, a woman of family, Bràhmaṇas, ministers, breasts, teeth, hair, nails and men do not shine (appear well) when fallen from their proper position. Knowing this a wise man should not leave his own place."

These are the words of cowardly persons. For,

Lions, good men and elephants leave their places and go to others; while crows, cowardly men and deer perish in their own places.

To a high-minded hero, what is his own and what is a foreign country? Whatever country he resorts to, the same he acquires by the might of his arms: whichever forest the lion, armed with his jaws, claws and tail, enters, in the same he quenches his thirst with the blood of the lordly elephants he kills. Again,

As frogs repair to a puddle or birds to a lake full (of water), so do all fortunes to an industrious man helplessly (being entirely at his disposal). Moreover,

Happiness should be welcomed, and also misery, as they fall to one's share: Happiness and misery revolve (follow each other) like a wheel. Again,

The goddess of wealth goes, of her own accord, for residence, to him who is endowed with energy, who is prompt in action, who knows the theory and practice of a thing, who is not addicted to vices, and who is brave, grateful and firm in friendship. And particularly,

A heroic person, although without wealth, attains a high position attended with great honour; while a miser, though endowed with riches, becomes an object of contempt. Can a dog, although wearing necklaces of gold, possess the majesty of the lion, which is a natural possession and which is the province for the attainment of a number of good qualities?

Why should you be proud when you have wealth, and why should you be sorry when you have lost it? The ups and downs (in the life) of man are like (risings and fallings of) a ball struck with the hand. Again,

The shadow of clouds, the friendship of a wicked man, new corn, women, youth and wealth are to be enjoyed but for a short while.

One should not work too hard for livelihood: for that is provided by the creator: so soon as a creature is born, the breasts of the mother overflow with milk. Moreover, friend,

He who made the swans white, the parrots green, and the peacocks of a varied colour, will provide for your sustenance.

Hear, also, friend, the secret of the good.

How can riches be conducive to happiness, since they cause trouble in their acquisition, give pain in adversity (by their want) and stupefy the mind in prosperity? Again,

Better is the absence of desire for him who wishes to acquire money for religious purposes: for rather than wash off mud it would be well to keep at a distance from it and so not to touch it.

As meat (food) is eaten by birds in the sky, by beasts on earth, and by crocodiles in water, so is a rich man (his wealth) fed upon everywhere.

There is ever fear to the wealthy from the king, from water, from fire, from a thief, and even from a relative, as there is from death to the living. Similarly,

In life which abounds in troubles what misery can be greater than this, that wealth is not obtained according to desire and yet desire does not turn back? Hear me again, brother:—

In the first place wealth is not easily obtained, and when obtained it can be preserved with difficulty; its loss is as if death: one should not therefore think of it.

When desire is abandoned, who is poor and who is rich? But if scope is allowed to it, servitude is the immediate result (inevitable lot). Moreover,

Whatever one may wish for, desire proceeds onward from that (ever increases); but that thing may be said to be really obtained from which desire turns back.

But why waste more words on the subject? Being in friendship with me, pass your time just here in my company. For,

The friendship of the noble-minded lasts till death; their anger vanishes the very moment (it appears) and their favours (*lit.* gifts) are disinterested.

Having listened to all this, Laghupatanaka said—Blessed are you, Manthara; your virtues are laudable in every way. Because,

The good alone are able to rescue the good from misery; elephants alone are able to deliver elephants sunk into mire.

He alone on earth, of all men, is worthy of praise, he is the best, he is a good man and he is blessed, from whom supplicants

or persons seeking protection go not away with faces turned back through disappointment (*lit.* frustration of hopes).

Thus did they (the three friends) live in happy contentment, feasting and sporting at will.

Now on one occasion, a deer, Chitrâṅga by name, frightened by some one, came and joined them. Thereupon, apprehending that the person who had caused the fright might be coming after the deer, Manthara entered the water, the mouse a hole and the crow flew up and perched on the top of a tree. Then Laghupatanaka, looking to a great distance, found that no one that would cause fright was coming. Then in pursuance of his words all of them again joined company and sat just there. Manthara said—Good, O deer, you are welcome. You are at liberty to enjoy provisions such as water and the like. Do you favour the forest with your residence here (*lit.* let the forest have a master by your residence here). Chitrâṅga said—I who was alarmed by the hunters have come to you for protection and desire your friendship. Hiraṇyaka replied—As for friendship, you have secured that without an effort. For,

A friend is known to be of four kinds, *viz.*—by whole blood, by family connexion, a hereditary friend and one delivered from misfortunes.

Your Honour, therefore, should live here as if in your own house (Make yourself quite at home here). Upon hearing this, the deer was delighted and having eaten at pleasure and drunk water sat in the shade of a tree that grew near the water. Now Manthara asked—Friend deer, by whom were you frightened in this desolate wood? What, are there huntsmen roaming about? The deer replied—In the country of Kaliṅga there is a king, Rukmâṅgada by name. In the courses of his conquest of the quarters he has come here and stays on the bank of the Chandrabhâgâ with his army encamped there. And a rumour is heard from the mouth of sportsmen that to-morrow he is sure to come and take his residence near the Karpúra lake. So having regard to the fact that our residence here to-morrow is beset with danger, do what the time demands. Hearing that the tortoise said in terror—I will make for another pool. The crow and the deer, too, said—Let it be so. Then Hiraṇyaka said smilingly—It will be all well with Manthara when another lake is reached, but what means of protection has he while crawling along the ground? For,

Water is the greatest strength of acquatic animals, a fortress of those who habitually reside in fortresses, their own ground of beasts and other animals, and a minister of kings.

Friend Laghupatanaka, this advice will lead to a result like this.

You will fare like the merchant's son who became unhappy on beholding with his own eyes his wife's breasts hard pressed.

They asked—How was this? Hiraṇyaka related—

Fable VII.

There was, in the country of Kânyakubja, a king whose name was Vîrasena. He appointed a prince, named Tuṅgabala, governor of the city of Vîrapura. Possessed of great wealth and young, he, while walking about, one day, in his city, saw a young merchant's wife, Lávaṇyavatî by name, who was in the very prime of youth. On returning to his palace with a heart disturbed by love, he sent a messenger for her. For,

So long only does a man keep to the path of virtue, has control over his senses, feels shame and clings to modesty, as the arrows in the shape of glances cast by sportive ladies, discharged after being drawn from the bows of their eyebrows, which reach the region of the ear, which have the dark eyelashes (for feathers) and which rob one of courage, do not fall on his breast.

That Lávaṇyavatî too, from the moment she saw him, thought solely of him, her heart being deeply wounded by the fallings of the shafts of love. For, it is said—

Infidelity, a spirit of adventure, deceit, jealousy, extreme avarice, absence of good qualities and want of purity—these are the natural defects of women.

Now on hearing the words of the go-between Lâvaṇyavatî said—I am devoted to my husband. How shall I then think of doing this irreligious deed of being faithless to my husband? For,

She is a wife who is diligent in the managemet of the household; she is a wife who is prolific in children; she is a wife who loves her husband as her own life, and she is a wife who is solely devoted to her husband.

She should not be called a wife in whom the husband does not delight: when the husband is pleased, all the deities are pleased with women.

Therefore, whatever the lord of my life orders me to do, I do without questioning (its propriety). The messenger asked—Is this the truth? Lávaṇyavatî replied—Beyond doubt this is the truth. Then the messenger went back and reported all that to Tuṅgabala. Having heard it Tuṅgabala observed—How can this be possible that the husband would bring her here and offer her to me? The go-between said—Let a device be used. For it is said—

That which can be achieved by means of a device cannot be accomplished by valour: An elephant was killed by a jackal going over a miry way.

The prince asked how it was. She related—

FABLE VIII.

There was an elephant, named Karpûratilaka in Brahmâraṇya. On seeing him all the jackals thought to themselves—if by some means this can die, his body will afford us sufficient food for four months. Then an old jackal from among them declared—I will bring about his death by the power of my intellect. Then the wily fellow having gone to Karpúratilaka and bowed to him touching the ground with the eight parts of his body said—My lord, favour me with a glance. The elephant asked—Who art thou? Whence art thou come? He replied—I am a jackal and sent to Your Honour's presence by all the inhabitants of the forest having assembled together (to say):—Since it is not expendient to live without a king Your Honour has been selected, as possessed of all kingly qualities, to be installed king of the forest. For,

He, who is extremely pure as regards his family, nobility and conduct, is chivalrous, pious, and versed in politics, is worthy of being a king on earth. Moreover,

One should first obtain a king, then a wife and then wealth: in the absence of a king, whence can there be wife or wealth? Again,

Like rain, the lord of the earth is the support of creatures: life can be sustained, however, even when there is scarcity of rain, but not in the absence of a king. Moreover,

In this interdependent world a man keeps within the bounds of duty mostly through the dread of punishment; a man of good conduct is difficult to be found: and it is through the fear of punishment also, that a woman of good family ap-

proaches (keeps faithful to) her husband, though lean, deformed, sickly and penniless.

Your Majesty, therefore, should be so pleased as to come quickly that the auspicious moment may not be lost. Having said so he rose up and went away. Thereupon that Karpûra-tilaka, drawn by the lust of a kingdom and running by the way taken by the jackal, got stuck in deep mud. Then the elephant said—Friend, jackal, what should be done now? I am plunged in mud and shall perish. Just turn back and look at me. The jackal replied with a smile,

My lord, take hold of my tail and get up. Since you placed confidence in the words of one like me, suffer the misery for which there is no help. For, it is said—

When thou wilt take delight in the company of the good thou shalt prosper: but as soon as thou joinest the company of wicked men, thou shalt fall (suffer ruin).

Then the elephant that had sunk in the deep mire was devoured by the jackals. Therefore I say. "What can be achieved by means of a device" &c. Then by the advice of the procuress the prince engaged the young merchant, named Chárudatta, as a servant. Afterwards he was employed by him in the most confidential affairs.

One day the prince, having bathed and anointed himself and put on gold and jewel ornaments said—From to-day I have to observe a vow in honour of Gaurî which will last for a month. Bring me, therefore, every night, a young woman of a noble family. I shall have to worship her in due form. Thereupon that Chárudatta brought and presented a youthful damsel as described and remaining concealed watched how he acted. That Tuṅgabala too, without touching the young lady, offered her worship from a distance with garments, ornaments and fragrant unguents and sent her away with a guard. Now the young merchant, full of confidence at what he had seen, and his mind biased by avarice, brought his own wife Lâvaṇyavatî, and presented her. That Tuṅgabala too, knowing that she was Lâvaṇyavatî, the darling of his heart, rose up in a hurry, embraced her firmly and with his eyes closed (in joy) sported with her on a sofa. Beholding that, the young merchant utterly at a loss to know what to do, like a figure drawn in a painting, was plunged in great sorrow. Hence I say—"On seeing with his own eyes" &c. You too will fare like that.

Disregarding those words of friendly counsel, and distraught with great fear, Manthara left the pool and set out for another. They too, Hiraṇyaka and others, apprehensive of mishap through affection, followed him. Then as he was crawling along the ground, Manthara was seen by a certain huntsman roaming about in the forest. On seeing him he picked him up, and fastened him to his bow, and troubled by thirst and hunger brought on by the fatigue of his wandering about, set out homeward. The deer, the crow and the mouse, plunged in extreme sorrow, followed him. Then Hiraṇyaka lamented—

Scarcely have I gone to the end of one misfortune, as of the ocean, when another has befallen me: when there are weak points misfortunes multiply (misfortunes come not singly).

That natural friend who is obtained simply by good luck and whose affection is sincere (*lit.* not artificial) does not forsake us even in adversity.

Men have not that confidence in a mother, wife, brother or son, which they have in a friend by natural disposition.

Thinking (over the matter) thus again and again.—O misfortune! For,

In this very life have I experienced those changes of condition, like so many births and rebirths, which are the results of a series of my own actions and which are good or bad and happening at stated periods of time.

Or rather it must be just so.

The body is subject to perils (*lit.* has perils near at hand) riches are the abode of misfortunes; and union is attended with disunion: transient is everything created.

On a second reflection he said—

By whom was created this jewel, *viz.* '*mitra,*' consisting of two syllables, which protects from the fear arising from the enemy of sorrow (or from sorrow and an enemy), and which is the abode of delight and confidence? Moreover,

A friend, who is the elixir of joy to the eyes, the delight of the heart and the sharer of pleasure or pain with his friend, is hard to be found; but those other friends, who, attracted by the lust of riches, gather together in prosperity, are found everywhere: adversity is the touch-stone on which to test their sincerity (real nature).

Having thus lamented much, Hiraṇyaka said to Chitrâṅga and Laghupatanaka—Before this hunter departs from the forest let an effort be made to deliver Manthara. Tell us, said they, what we are to do. Hiraṇyaka said—Let Chitrâṅga go to the water-side and feign himself to be dead. Let the crow sit upon him and peck at him with his bill in some way. Surely the sportsman, eager for the deer's flesh, will quickly make for him, leaving the tortoise there. Then I will gnaw asunder Manthara's bonds. When the sportsman approaches you, you should run away. When Chitrâṅga and Laghupatanaka had quickly acted as they had been instructed, the huntsman, who being fatigued had drunk water and sat under a tree, noticed the deer in that condition. Then delighted at heart, he took up his scissors and went towards him. In the meanwhile, Hiraṇyaka came and cut off Manthara's bonds, and the tortoise quickly entered the pond. The deer seeing the huntsman approach him started up and bounded away. When the hunter, having returned, came to the foot of the tree and saw not the tortoise there, he thus reflected—This is but meet in the case of me who have acted rashly. For,

He who leaves certainties and pursues uncertainties, loses what is certain, while what is uncertain is already (or, certain to be) lost (to him).

So he returned to his place disappointed through his own (rash) act (fault). Manthara and others, being free from calamity, went to their abode and lived in happiness.

Now the princes said joyfully—We have heard all and become happy. Our desire has been gained. Vishṇuśarmâ replied—So far your desired object has been accomplished. Let there be this much more, too—

May you, O good men, obtain a friend: may the country-folk gain wealth; may kings govern the earth, ever abiding by their duty; may the policy of good statesmen, like a wife newly wedded, be for the delight of your heart ; and may the divine one who has the crescent moon for his crest-jewel do good to the people !!

Chapter II.

The Separation of Friends.

The princes said—Sir, as for 'The Acquisition of Friends' we have heard that. Now we wish to learn the chapter on

'The Separation of Friends'. Vishṇuśarmá said—Hear then 'The Separation of Friends', of which this is the introductory *Śloka* :—

A great friendship, that was growing between a lion and a bull in a forest, was destroyed by a wily and very ambitious jackal.

The princes asked—How was this? Vishṇus'armá related—There is in the southern country a city Suvarṇavatî by name. In it dwelt a merchant named Vardhamána. Although in the possession of a large fortune, yet, seeing that his relatives were very opulent, he thought of again adding to his wealth. For,

The greatness of what man that looks lower and lower (*i. e.* looks upon himself as a very small man or looks at those who are in a humbler station) does not increase? But every one who looks higher and higher (*i. e.* considers himself as very great, or turns his eyes upon those who are in a higher station) becomes poor. Moreover,

A man who has abundant wealth, although he be a Brâhmaṇa-killer, is respected; while one, although claiming a pedigree as noble as that of the moon, is despised, if without wealth. Again,

The goddess of wealth does not wish to embrace (favour) him who is not industrious, who is lazy, who trusts in fate and who is not enterprising, as a young woman does not an old husband. Also,

Idleness, attendance on women, a diseased state, a fond partiality for one's native place, contentment, and cowardliness are the six impediments to greatness. For,

When a man considers himself as happily situated, even with little wealth, Fate, I think, having done its duty, does not increase that wealth of his. Moreover,

May not a woman bring forth such a son as is without energy, joy, and valour, and is a source of delight to his enemies. It is also said,

One should desire to obtain that which is unobtained, keep safe with judicious care what is obtained, properly increase what is preserved, and bestow the same on worthy recipients when it has been increased.

For, if a man does not desire what he does not possess, he makes no exertion for it and remains inactive and does not get it. What is gained, if not properly taken care of, will waste away of itself, although amounting to a *nidhi* (a vast treasure). Again, wealth, which is not increased, will be reduced to nothing in course of time, although used sparingly like collyrium; and if it be not enjoyed, it is simply useless. As it is said—

What is the use of wealth when one neither gives it away nor enjoys it? What is the use of strength when one can do no harm to one's foes? What is the use of the knowledge of scriptures when one does not perform the holy rites? And what is the use of soul when one cannot curb the senses? Again,

Having marked the (gradual) decrease of collyrium and the growth of ant-hill, one should turn a day to account (*lit.* make it fruitful) by spending it in charity, study and (other) acts. For,

A jar is gradually filled up by the falling of water into it drop by drop: the same principle applies to the acquisition of all knowledge, religious merit and wealth.

He, who passes his days without charity and enjoyment, does not live although breathing, like the bellow of a black-smith.

Having thus reflected he yoked two bulls, Nandaka and Saṃjîvaka to his cart, filled it with wares of different kinds, and started for Kashmir for the purpose of trade. For,

What is too great a burden to the strong? What is distant to the industrious? What is a foreign land to the learned? And who is stranger to those who talk sweetly?

Now as they were going on, Saṃjîvaka got his knee broken and fell down in the great forest called Sudurga. Seeing him Vardhamâna thus meditated—

Let a man versed in policy make an exertion one way or another, the fruit then (that he reaps) is that which providence has willed for him.

Indecision, which is an obstruction to all actions, should, by all means, be abandoned; having, therefore, given up indecision, success should be attained in the object desired.

Having thus reflected and left Saṃjîvaka there, Vardhamânaka himself went back to a town named Dharmapura, brought

another stout bull, fastened him to the yoke of the cart and journeyed on. Thereafter Saṃjîvaka too, having supported his weight on three legs, rose up. For,

Life (when one is to live longer) preserves safe the vitals of one although plunged into the ocean or fallen from a mountain or bitten by the deadliest of cobras.

Although pierced with hundreds of arrows, a creature will not die out of his time (of death); but when his time has arrived he will not live when pierced even with a blade of the Kuśa grass.

That which is defended by Fate lives, although (otherwise) unprotected, and that which is smitten by fate perishes, although well guarded; one without a protector and left in a desert lives (when protected by fate), while one (doomed to die) does not live in a house, although well taken care of (*lit.* although efforts be made to save him).

Then, as days passed on, Saṃjîvaka, as he feasted and sported at pleasure and roamed through the wood, became sleek and hale in body and bellowed aloud. A lion, Piṅgalaka by name, lived in that forest, enjoying the pleasures of royalty he had acquired by the might of his arms. For it is said—

No coronation ceremony nor any other rite is performed upon the lion by the beasts: but the sovereignty over beasts of him who acquires a kingdom by his prowess is self-existent.

Once the lion being troubled by thirst went down to the bank of the Yamuná to drink water. There he heard the bellowing of Saṃjîvaka like the unseasonable roaring of clouds and such as he had never heard before. Hearing that he turned back with a start without drinking water, and, having returned to his abode, stood silent, pondering what it could mean. He was observed in that condition by two jackals, named Karaṭaka and Damanaka, the sons of his minister. Seeing him in that situation, Damanaka said to Karaṭaka—Dear Karaṭaka, why is it that our lord, although thirsty, has not drunk water but stands still, dazed and alarmed? Karaṭaka replied—Friend Damanaka, he is not served at all according to our counsel (or, according to my advice he should not be served at all). If that is the case, what is the good of our observing his doings?

For, we, who have been long despised by this king without any fault of ours, have suffered great anguish.

See what servants who wish to acquire wealth by means of service have done :—those fools have allowed even the independence of their body to be lost! Moreover,

A wise man will practise penance and be happy with even a portion of those sufferings caused by cold, wind and heat which those who are dependent on others undergo. Again,

The fruitfulness of life lies in this much, that one lives a life of independence: if those who are in a state of dependence (be said to) live, then, who are the dead?

Come, go away, fall down, rise, speak, observe silence—thus do the wealthy sport with those who are in the grip of the evil spirit of desire.

Fools, like harlots, for the sake of pelf, deck their persons again and again and make them subservient to others. Again,

Servants esteem highly even that glance of their master which is naturally unsteady and falls even on an impious person. Another consideration is this—

If he (a servant) is silent, he is (considered to be) stupid; if clever in talking, crazy-headed or garrulous; if forbearing, timid; if he does not bear tamely, mostly he is (set down as) not well-born; if he stands by the side (of his master), he is audacious; but if he stands at a distance, he is not bold: the duties of servitude are extremely abstruse—not to be known even by sages having mystic powers. More especially,

He bends down that he should rise, sacrifices life that he should live, and exposes himself to misery that he should be happy—who else is a fool than a servant?

Damanaka said—Friend, you should not entertain such a thought even in the mind. For,

How are great kings not to be served with effort (diligence), who, when pleased, grant desires in a short time? (*i. e.* they must be served by all means). Considder this much more—

Whence can those, who are out of service, have riches with *châmaras* waved over them, a white umbrella with a prominent staff and a train of servants with horses and elephants?

Karaṭaka replied—Still what have we to do with this affair? For, one should by all means avoid meddling with affairs with which one has nothing to do. See,

He, who wishes to meddle with matters which are not business of his, lies dead on the gronnd like the monkey that pulled out the wedge.

Damanaka asked—How was this? Karaṭaka said—

FABLE I.

In a place near the holy forest in the country of Magadha, a certain man of the writer class, Śubhadatta by name, was haviug a convent built. A carpenter had put a wedge between the two split-up parts of a beam which was being cut with a saw and which was cleft to some length. A troop of apes came there prancing about. One of the apes, as if urged by Death, caught hold of the wedge with his hands and sat there, while his lower parts hanging down entered the split between the two pieces of the wood. Then through the mischievous spirit natural to his species, he drew out the wedge with great effort. As soon as the wedge was pulled out, those parts were squeezed and he perished. Hence I say—He who wishes to meddle with matters &c. Damanaka said—Still a servant ought to watch the actions of his master. Karaṭaka replied—Let the prime minister who has charge of all affairs do it. For, a servant must, under no circumstances, interfere with (*lit.* sit in discussion over) another's business. See,

He, who interferes with another's business with a view to serve his master's good, comes to grief like the ass that was beaten for braying.

Damanaka inquired how it was and Karaṭaka thus went on—

FABLE II.

In Vàràṇasî dwelt a washerman, named Karpûra-paṭaka. One day, he, having sported for a long time with his young wife, slept souudly. Thereafter a robber got in with the object of stealing the things in the house. In his court-yard there were a donkey tied down and a dog sitting. Now the ass said to the dog—Friend, this is properly your office. Why don't you then rouse the master by barking aloud? The dog replied—Friend, you should not meddle with my business. Don't you yourself know that I guard his house day and night? Since he has been happy for a long time he does not know of what use I am to him and takes but scanty care to feed me. For, unless some danger is in sight masters care but little for their servants. The donkey replied—Hear me, barbarian.

He is a bad servant and a bad friend (or, is he a servant? is he a friend ?) who asks for reward at the time of action (in the hour of need). The dog replied—He is a bad master (or, is he a master ?) who speaks sweetly to his servants at the time of need. For,

In supporting dependents, in serving a master, in the discharge of religious duties and in begetting a son, substitutes will not do.

The donkey said in a rage—O thou evil-minded one, thou art a villain, since thou neglectest thy master's business at a critical time. Well, let it be. But I must do that by which my master will wake up. For,

One should enjoy the heat of the sun from (by exposing) the back-side, fire by the stomach, a master with all one's heart and soul, and the next world with absence of deceit (a pure heart).

With these words, he brayed aloud. Then the washerman, roused by that braying, and angry that his slumbers should have been disturbed, got up and belaboured the donkey with a stick.

Hence I say—He who interferes with another's business &c. See—Our office is just to look for game. Let us attend to that. (*After reflecting*). But we are not concerned with that to-day. For there is plenty of food yet left after what was eaten by us. Damanaka observed angrily—How is it that you serve the king merely for the sake of food ? This is unworthy of you. For,

The service of kings is desired by the wise that they should be able to do good to their friends and evil to their enemies ; (or else) who does not merely fill the belly ?

Fruitful is the life of him, who living, Bráhmaṇas, friends, and relations live ; for, who does not live for his own self ? Moreover,

He really lives, who living, many live : does not a crow fill his belly with his bill ? Lo !

Some man becomes a servant for five *purâṇas* (a kind of inferior coin), another is satisfied with lacs, while another is not to be had even for lacs. Again,

When mankind is all equal, a state of servitude is much to be despised : but is he to be counted among the living who is not first even in that (service) ? And in connexion with this, it is said—

Great is the difference between horses, elephants and metals; between kinds of wood, stones, and garments; and between women, men and waṭer (*i. e.* between horse and horse &c.) So also,

A dog, having obtained a piece of even a fleshless bone soiled with the remnant of a few sinews and marrow, is quite delighted: it does not, however, satisfy his hunger; while the lion, having discarded a jackal though come to his lap, kills an elephant; every man, although reduced to straits, desires a reward befitting his valour (or worth).

Moreover, mark the difference between one deserving to be served and (one fit to be) a servant.

Wagging the tail, falling down at the feet and lying on the ground exhibiting the mouth and the belly—all this the dog does before his master; but the lordly elephant looks on patiently and eats with hundreds of coaxing words (addressed to him).

Again,

Those who know it (*i. e.* what life is) call that, indeed, life which is gloriously lived by men although for a moment, and which is invariably attended with knowledge, exploit and fame: (otherwise) a crow also lives for a long time and eats an oblation.

Again,

What is the use of the life of him in the world of men who does not show pity to his son or to his preceptor, to his servants or to a poor man or to his relations? A crow also lives long and eats oblations. Also this—

What difference is there between a beast and a human beast whose intellect is void of the power of discriminating between good and bad, who sets at naught most of the rules of conduct enjoined by the Śruti and whose only desire is to fill up his belly?

Karaṭaka said—As for us, we are subordinates. This being the case, why should we busy ourselves with this matter? Damanaka replied—In what space of time (*i. e.* in a short time if they have the ability) do ministers become principal or subordinate? For,

No one in this world is generous towards, beloved by or wicked to another: it is a man's own actions alone that lead him to greatness or to the reverse (*i. e.* man is the architect of his own fortune.). Also,

Just as a stone is raised to the top of a hill with great efforts but hurled down in a moment, so is the soul led to virtue or vice.

It is by his actions that a man sinks lower and lower, or rises up like the digger of a well or the builder of a wall.

Therefore, friend, a man's position (*lit.* soul) depends on his exertions. Karaṭaka said—Now what do you say? He replied—This our lord Piṅgalaka has come back frightened at something or other and has sat down. Karaṭaka asked—Do you know the real fact? Damanaka replied—What is there that is not known? It is said—

When a thing is expressed in words, even a brute can understand it; even horses and elephants bear (loads) when ordered; a clever man comprehends a meaning although not expressed: for, talent has for its fruit the knowledge of the inward thoughts of others.

The inmost thoughts of a man are divined from his features, gestures, movements, actions, speech and the motion of the eyes and the face.

Therefore, on this occasion of fear, I will win over this lord by the force of my intellect. For,

He is a wise man who knows how to address a speech suited to an occasion, or to act in a manner befitting one's good intention or to be angry in proportion to one's strength.

Karaṭaka said—Friend, you do not know how to serve. See,

He is a fool who enters (into royal presence) without being called, speaks much without being asked, and considers himself a favourite of the king.

Damanaka said—Friend, how can I be ignorant of serving?

Is there anything by nature charming or not charming? Whatever a man likes is charming to him. For,

Whatever a man's (thought or) feeling be, having ministered to that, a talented man should quickly win him over.

When asked 'who is here' a servant should say 'I; please command'; and he should execute the king's command to the best of his ability. Moreover,

He, who is modest in his desires, patient, wise, always in attendance like a shadow and would not hesitate when ordered (to do a thing), should dwell in a king's palace.

Karaṭaka observed—Perhaps the lord might disregard you for your entrance (into his presence) at an inopportune time. He replied—Let it be so. Still a servant must necessarily be in the presence of his master. For,

Not beginning a thing through fear of fault (or, of an ill consequence) is the sign of a coward; who, brother, leaves off taking food for fear of indigestion? See—

A king favours (or gets attached to) a man who is near him, whether he be illiterate, low-born or unworthy of association (or, not attached to his master): as a general rule, kings, young women and creepers cling to (*lit.* twine round) him who is near them.

Karaṭaka said—Now going there what will you say? He said—Hear me. In the firt place I will ascertain whether the master is attached to me or not. Karaṭaka asked—What is the sign from which this can be known? Damanaka replied—Listen.

Looking (at one) from a distance, smiling, great regard for inquries about one's welfare, praising the merits even in one's absence: remembering one among objects which are dear, attachment even when one does not serve, making a donation with sweet words and noting one's merits even when one is at fault—these are the signs of a lord well-attached. Again,

Delaying, encouraging hopes, but disappointing as to their fulfilment, these a talented man should know to be the signs of a lord ill-disposed.

Laying all this to heart I will speak in such a way as to bring him under my power. For,

Wise men give us a vivid picture of failure to result from impedements foreseen and a bad use of policy and success resulting from a judicious use of the expedients and the proper employment of policy.

Karaṭaka observed—Still you should not speak until you find a proper opportunity. For,

Even Bṛihaspati uttering a speech out of its season will be contemned as one wanting in discrimination and meet with eternal disgrace.

Damanaka said—Friend, be not afraid. I shall not speak unseasonably. For,

A servant having his master's welfare at heart should speak out, unasked, when a calamity is impending, when the master is going astray or when the proper time to do a thing is passing away (when an opportunity is allowed to slip away by his master).

And if I were not to give my counsel when there has been an occasion for it, a minister's post would ill become me. For,

A man of merits should keep up and foster that quality by which he earns his livelihood and for which he is praised in this world by the good.

Therefore, friend, give me your permission. I will go. Karaṭaka said—My blessing to you. May your path be auspicious (*i. e.* I wish you godspeed). Do as you desire. Damanaka then repaired into Piṅgalaka's presence like one amazed. Now, being respectfully received into his presence by the king, he prostrated himself before him, touching the ground with the eight parts of the body, and sat down. The king said—You are seen after a long time. Damanaka replied—Although Your Majesty has nothing to do with me as a servant, still a follower must necessarily attend upon his master when the time demands it, and hence have I come here. Moreover,

Great lords have occasion even for a blade of grass serving as a tooth-pick or as an ear-scratcher: what to say, then, of man who is gifted with speech and hands!

And even if my noble lord might suspect that I have lost my mental power being long despised, that, too, should not be done. For,

If a gem rolls on the feet and a piece of glass is worn on the head—let that be as it is—a piece of glass is glass and a gem a gem.

The loss of intellect of a man of fortitude, although oppressed, must not be suspected; the flame of fire though overturned can never proceed downwards.

My lord, a master ought to be discriminating (*lit.* marking the difference between good and bad men; or, must recognize special merit). For,

When a king treats (*lit.* acts towards) all without distinction, the energy of those who are capable of exertion is lost. Moreover,

Men are of three sorts, O king, *viz.*, the best, the lowest and the middling: one should appoint them accordingly to three kinds of employment.

Since,

Servants and ornaments ought to be set on their proper places: for, a crest-jewel is not worn on the foot or a foot-ornament on the head. Moreover,

If a gem fit to be set in a gold ornament is set on tin, it does not cry, nor does it* not shine there: the person setting it there, however, is exposed to censure. Again,

A piece of glass is set in a diadem and a jewel placed in a foot-ornament: the blame does not lie with the gem, but it is the want of discretion on the part of the setter. See,

A king who knows how to discriminate between servants—*e. g.*, this is talented, this is attached to me, this is brave, while there is danger from this—is surrounded to fullness by servants. So also,

A horse, a weapon, a text of holy law, a lute, speech, a man and a woman, turn out fit or unfit according to the particular man they come in contact with.

What is the use of a servant, who, though devoted, is without ability or of one who is able but doing harm?

It does not behove you, O king, to despise me, who am both devoted and able. For,

By being despised by a king the servants turn out dull-headed; then on account of their predominance no wise man approaches him; when the kingdom is abandoned by wise men, policy does not become efficacious; and policy having failed the whole world falls a helpless victim to misery. Moreover,

People always honour the man respected by the king, but he who is despised by the king is slighted by all. And further,

Wise men should accept what is well said even by a child; is not the light of a lamp acceptable when (or where) the sun is not shining?

Piṅgalaka said—Dear Damanaka, why do you talk so? You, the son of our prime minister, did not come here for so long a time believing in the words of some rogue. Now freely say your say. Damanka said—Lord, I have a question to ask.

* If the reading be न चापि स शोभते omit 'not'.

Please reply. Why does my lord stand here, as if amazed, without drinking water, although thirsty? Piṅgalaka replied—You have spoken well. But there is no one trustworthy to whom this secret can be confined. You are such a one. Therefore I will communicate it to you. Listen. This forest has now been inhabited by some beast, unheard of before, and must for that reason, be left by us. I am perplexed on this account. Similarly you too have heard that strange loud sound. Great must be the strength of this animal corresponding to his voice. Damanaka replied—My lord, this is, indeed, a great cause for fear. We too have heard the sound. But he is a bad minister who first counsels the quitting of land and then a fight. At this crisis when it is difficult to know what steps to take, the use of servants alone is to be known. For,

A man knows (tests) on the touch-stone of adversity the strength of his relatives, wife and servants, as also of his intellect and mental calibre.

The lion said—Friend, a great terror has overtaken me. Damanaka said again—(*To himself*) How, else, can you talk to me of leaving the pleasures of a kingdom and going to another place. (*Aloud*) My lord, as long as I am alive, Your Majesty should have no fear. But Karaṭaka and others should also be encouraged (by marks of royal favour), since it is difficult to have a united body of men at the time of overcoming a calamity.

Then Damanaka and Karaṭaka, on whom every honour was bestowed by the king, set out having promised to ward off the danger. On the way Karaṭaka said to Damanaka—Friend, without ascertaining whether the cause of fear is possible to be averted or not, why did you accept this great favour having undertaken the removal of the fear? For unless one has done a service one should not accept a reward from anybody, especially from a king. Observe,

On his (king's) favour depends wealth, on his exploit victory and on his anger death: for he represents all splendours (energies). So also,

A king, although a boy, should not be despised because he is a man; for he is a mighty deity existing in a human form.

Damanaka smiled and said—Friend, rest quiet (easy). I have known the cause of fear. That was the bellowing of a

bull. Bulls form even our food; how much so of the lion then? Karaṭaka observed: If so, why was the fear of the lord not removed just there and then? Damanaka replied—Had I relieved the king's fear just there, do you think that we could have received this great favour? Also,

The master should never be rendered free from need (of their services) by servants: for having made the master free from need, a servant may fare like Dadhikarṇa. Karaṭaka asked how it was. Damanaka related:—

FABLE III.

On the mountain called Arbudaśikhara in the northern region lived a lion, Mahávikrama by name. A certain mouse gnawed the tips of his mane as he slept in his mountain-den. Then seeing the points of his mane bitten off he got angry, but not being able to catch the mouse that was in his hole, he meditated—

When an enemy is insignificant and cannot be overcome by valour, a warrior of his rank should be set forth to kill him.

Having thus reflected he went to a village and having brought a cat, named Dadhikarṇa, with effort, after securing his confidence, placed him in his den, feeding him on flesh. Thereafter the mouse did not come out of his hole through fear of the cat and the lion slept comfortably, his mane not being bitten. Whenever he heard the noise of the mouse he fed the cat with flesh with greater attention. Once the mouse, as he moved out being oppressed with hunger, was caught by the cat and killed. After that the lion did not hear the sound of the mouse at any time and took little care to feed the cat, as he was no longer useful to him. Then that Dadhikarṇa, wasting away for want of food, died. Hence my observation—The master should not be made &c.

Then Damanaka and Karaṭaka went to Saṃjîvaka. Of the two Karaṭaka sat under a tree in a dignified manner. Damanaka went forward to Saṃjîvaka and said—O bull, this general Karaṭaka here, appointed to keep guard over the forest by king Piṇgalaka, orders you—Come here at once; or, retire to a distance from this wood: else the consequence will be disastrous (adverse) to you. I don't know what our royal master, if angry, will do. Then Saṃjîvaka, ignorant of the ways and manners of the country, advanced with fear and made a profound bow to Karaṭaka. For it is said,

'Talent, indeed, is of greater consequence than physical strength, for the lack of which such is the condition of elephants—this, as it were, the kettle-drum, sounding, proclaims, when beaten by the elephant-driver.'

Then Saṃjîvaka asked in fear—General, what am I to do? Tell me that. Karaṭaka said—if thou at all wishest to live safe in this wood, go and bow to the lotus-like feet of our lord. Saṃjîvaka replied—Then give me the promise of safety and I will go—for this purpose let your honour offer me your right hand as a pledge. Karaṭaka replied—Dismiss this fear, O bull! For,

Keśava returned not a reply to the king of Chedi who was abusing him: the lion roars in response to the thunder of clouds and not to the howlings of jackals. Again,

A hurricane does not uproot grass, soft and bending humbly all round; but it works havoc upon the lofty trees: a great man exerts his might only upon the great.

Now the two, having posted Saṃjîvaka at some distance, repaired into the presence of the lion. Then being received with respectful attention by the king they bowed and sat down. The king asked (Damanaka)—Did you see the beast? Damanaka said in reply—Yes, Your Highness. But what Your Highness conjectured is quite so (correct). He is certainly huge and seeks an interview with Your Highness. But as his strength is great, Your Highness should receive him, after putting yourself in a defensive position. Let not Your Highness be alarmed at the mere sound. For it is said—

One should not be alarmed at a mere sound, without knowing its cause. Having found out the cause of the sound, a procuress attained honour.

The king asked—how was this? Damanaka related:—

Fable IV.

There is a city, called Brahmapura, on the mountain Śrîparvata. A rumour had got current there that its peak was haunted by a giant, called Ghantákrana. One day, a robber who was running away with a bell, was killed by a tiger and devoured. The bell, fallen from his hands, was picked up by monkeys, who used to ring it every moment. Now the inhabitants of the city found the man eaten there. And the sound of the bell too was constantly heard. Thereupon, saying

that Ghaṇṭákarṇa being angry devours men and rings the bell, all people fled from the city. Then a certain procuress, Karálá by name, thinking—'this sound of the bell is out of time; can it be that the monkeys ring the bell'—and having ascertained for herself that it was so, requested the king, saying 'Sire, if a a certain amount of money be spent, I will manage this Ghaṇṭákarṇa.' Then the king gave her wealth. The procuress drew a magic circle, and after a great display of the worship of Gaṇeśa and others, herself entered the forest taking with her such fruits as the monkeys like and scattered them. Ther-upon, the monkeys, having left off the bell busied themselves with the fruit. The procuress, too, having taken the bell, re-turned to the city and became an object of respect to all. Therefore I say—One should not be alarmed at the mere sound &c. Then, Saṃjîvaka was brought and presented (to the lion). Afterwards he lived there in great joy.

Now, one day, the lion's brother, Stabdhakarṇa by name, came there (on a visit). Having received him hospitably and asked him to sit down, Piṅgalaka set out to hunt a beast to feed him with. Just then Saṃjîvaka asked—My lord, where is the flesh of the deer killed to-day? The king said—Damanaka and Karaṭaka know that. Sanjîvaka said—Let it be known whether or not there is any left. The lion after reflecting said—No, there is nothing left. Saṃjîvaka asked—How could they eat so much flesh? The king replied—It was eaten, used some-way or wasted. This is the daily course. Saṃjîvaka observed—How is this done without the knowledge of Your Highness? The king replied—It is done quite without my knowledge. Saṃjîvaka remarked—This is not proper. For it is said—

One should not do any business on one's own responsibility without informing the master of it, except it be to ward off a calamity befalling the king. Moreover,

A minister is like a gourd that gives out little and takes in much. A man who talks lightly* of a moment remains a fool, O king, while one who talks lightly of a *cowri* remains a pauper.

That minister is the best (for a king) who every day adds (at least) a *kákinî* (to the treasury); for the treasury is the (real) life of a king, and not his own life so.

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* *i. e.*, does not care for them and so wastes them.

Again, a man does not attain a position of being served by reason of other family-observances (such as polite conduct &c. other than the possession of wealth); a man without wealth is abandoned even by his wife; how much more then by others?

And this is the cardinal defect in the administration of a state—

Over-expenditure, want of supervision, as also raising money by unfair means, plundering and distant situation—these are the evils of the treasury. For,

A man of wealth, who spends his money at his will recklessly without looking to his income, is reduced to poverty although as rich as Kubera.

Stabdhakarṇa observed—Listen, brother. These two, Damanaka and Karaṭaka, your servants of long standing, who are the ministers of war and peace, must not at all be appointed to supervise the treasury. I will also tell you what little I have heard on the subject of making appointments.

A Bráhmaṇa, a Kshatriya and a relative should not preferably be appointed as treasury-officers. A Brâhmana does not deliver up even under pressure the money though realized.

A Kshatriya having charge of money-matters is sure to show his sword (defy his master); while a relative, on the strength (by virtue) of his kinship, swallows the whole thing, having seized it.

An officer who has been a servant of long standing is fearless even when he has committed a fault; and having despised his master will act freely (*lit.* without any restraint).

A benefactor (one who has done a service) when appointed to an office is regardless of his own offence and putting forward his obligation will appropriate the whole thing.

Since a play-friend from childhood, if appointed a minister, himself acts as a king, he is sure always to despise (his master) on account of his familiarity.

He who is perverse in the mind but outwardly forbearing, verily brings on ruin of every kind: Śakuni and Śakaṭára, O king, will serve as instances of this.

All ministers when grown great are incorrigible in the end. It is a saying of the Siddhas (sages, perfect seers) that abundance perverts the mind.

Not accepting the money coming to hand, misappropriation of money, easy compliance, neglect, want of judgment, absence of perception (taking a right view of things), and enjoyment (habit of luxury)—these are the faults in a minister.

Finding out means to seize the money (illegally) obtained by an officer, daily supervision (over the officers' work), bestowing honours (according to merit) and change of duties,—this is the duty of kings.

Officers, unless hard pressed, will not disgorge the royal money embezzled by them: for they are mostly like malignant ulcers (which also do not give out the putrid matter without being pressed).

A king should fine* repeatedly (corrupt) officers large sums of money: for does the garment used at the time of bathing yield up (give out) much water when wrung out only once?

One should remember all this and act accordingly, as an emergency may arise. Piṅgalaka said—It is just so. But these two never obey my order. Stabdhakarṇa observed—This is not at all proper. For,

A king should not forgive those who disobey orders, even though they be his sons: for (in that case) what difference can there be between (such) a king and one drawn in a picture? Moreover,

The fame of one who is inactive comes to an end; so does the friendship of one of unsettled conduct; the family of one who has lost the vigour of his senses; the sense of duty of one intent on acquiring wealth; the fruit of the learning of one who is addicted to vices; the happiness of a miser, and the sovereignty of one whose ministers are careless. More especially,

A king should, like a father, protect his subjects from robbers, from his officers, from enemies, from his favourites and from his own avarice.

Brother, let my advice be always acted upon. I too have transacted business. Let this Saṃjîvaka who eats corn be appointed to superintend the treasury.

That being done, from that time onward, Piṅgalaka and Saṃjîvaka passed their time in great friendship, having left

* Or, ought to fine officers who have misappropriated sums of money.

off all other connexions. Then Damanaka and Karaṭaka, finding that there was a relaxation in dealing out food even to the servants, consulted mutually. Then Damanaka said to Karaṭaka—Friend, what is to be done? This is our own fault. And it is not proper to lament over an evil of one's own making. For it is said—

I for having touched Svarṇarekhá, the procuress for having bound herself, the merchant for wishing to steal the gem—all these suffered for their own faults.

Karaṭaka asked—How was that? Damanaka went on—

FABLE V.

In the city of Káñchanapura lived a king named Vîravikrama. As his officer of justice was leading a barber to the place of execution, the latter was held by the skirt of his garment by a certain recluse, Kandarpaketu by name, accompanied by another man, Sàdhu (a mendicant), with the words—"This barber should not be killed." The king's officers asked why he should not be killed. He said, hear—He repeated—I having touched Svarṇarekhá &c. They asked—How is this? The recluse told as follows—I am the son of Ji'mûtaketu, king of Ceylon, Kandarpaketu by name. One day as I sat in the pleasure-garden I heard from a sea-faring merchant, that, on the fourteenth day of the month, there was to be seen on the sea, under a desire-granting tree that appeared then—seated upon a sofa variegated with a ring of the rays of gems and decorated with ornaments of all kinds—a maiden, like the goddess Lakshmî, playing upon a lyre. Then I, in company with the sea-merchant, got on board his ship, and sailed for the place. On going there I saw, as described, on a sofa, the damsel, half submerged. Then charmed with her beauty I gave a jump after her. After that on reaching a golden city, I saw her seated on a couch, in the same manner, in a gold palace, and attended by Vidyâdhara women. She too, having seen me from a distance, sent her friend and (through her) addressed me with respect.

To my inquiry her friend replied—This is the daughter of Kandarpaketu, the imperial king of the Vidyádharas, Ratnamanjarî by name. She has taken this vow—"He who having come to Kanakapattana beholds it with his eyes will be my husband even in the absence of my father". Such is her mind's resolve. Your Honour should, therefore, marry her by the

Gándharva form of marriage. So the Gàndrharva marriage being concluded I lived there enjoying the sweets of her company. One day she said to me in private—Lord, you may enjoy everything here according to your wishes; but you should never touch this Vidyádhara female, Svarṇarekhá by name, painted here. Thereafter my curiosity being roused, I touched that Svarṇarekhà with my hand. Then I was struck by her with her lotus-like foot, though a mere picture, so that I came, and fell in my kingdom. Then being smitten with grief I turned out a recluse and in the course of my wandering came to this city. Here, yesterday, while lying down, at the house of a cowherd I saw—As the cowherd came home in the evening from the liquor-shop kept by his friend, he saw his wife planning something with a procuress. Then he beat the cowherdess, made her fast to a post and went to bed. Then at midnight the procuress, the wife of this barber, again came to the cowherd's wife and said—That noble person, burnt by the fire of your separation, and pierced with the shafts of the god of love, is about to die for you. Pained at heart on finding him in that condition I have come here to persuade you. I will then wait here having tied myself to the post; you should go there and return quickly after having acted to his wishes. After that was done the cowkeeper awoke and said to her—Why dost thou not go to your gallant now? But as she returned no reply, he saying, 'How is it that you, in your vanity, do not even give me an answer', seized a pair of scissors in a rage and cut off her nose. This done, the cowherd again lay down and sank into sleep. Now the cowherd's wife, returning, asked the barber's wife what the news was. The procuress replied—Look here, my face will tell you the news. Thereafter the cowherdess tied herself to the post and stood as before. The procuress, too, took up her nose and having gone home lay there. Then in the morning when this barber asked her for the razor-case, she gave him one razor only. Thereupon, this barber, going into a passion as the whole case was not handed over to him, threw the razor from some distance into the house. Upon this setting up a cry of pain and saying 'Without any provocation he has cut off my nose' she brought him to the officer of justice. In the meanwhile, the cowherd's wife being again asked by the cowherd exclaimed—Who, vile wretch, is able to disfigure me who am so very chaste. The eight guardians of the world alone know how free from sin all my actions are. For,

The sun and the moon, wind and fire, heaven and earth, water, the heart, Yama, day and night, both the twilights and the deity Dharma—these know the actions of a man.

If then, I am perfectly chaste, and have never even so much as thought of a man other than yourself, let my face be free from its wound. Look at my face. Then as soon as the cow-keeper lighted a lamp, looked at her face and found that it had the nose restored, he fell at her feet saying—'Blessed am I whose wife is thus perfectly virtuous.' Now attend to the story of the merchant who is here. He, having left his house, came to this city after twelve years, from the vicinity of mount Malaya. He slept in the house of a courtesan. At the door of the harlot's house there stood the wooden image of a spirit, on whose head there was a jewel of the best sort. Seeing that, this merchant, being impelled by avarice, got up in the middle of the night and attempted to take the jewel. Then being pressed by the arms of the spirit which were moved by wires, he uttered a cry of pain. Thereupon the harlot, having got up, said—Holloa, son, you have come from the neighbourhood of Malaya. Deliver, therefore, all the jewels you have to him, else he will not release you. Such is this wily fellow. Then this merchant gave up all his jewels. And now, he too, being robbed of all his wealth, has joined our party.

On hearing all this the king's officers got the judge to do justice. The barber's wife was shaved, the cowherdess expelled the city, the harlot fined and the merchant restored to all his wealth. The barber too went home. Therefore I say—I for having touched Svarṇarekhá &c. Now this fault is ours, and lamentation is out of place in this case. Having reflected for a moment—Friend, just as I brought about the friendship of these too, so should I effect the disunion of the two friends also. For,

Very clever men represent even untruth as truth (if required), as persons versed in the art of painting represent depressions and prominences on an even surface. Moreover,

He whose intellect does not fail him even under fresh occurrences, surmounts difficulties just as the cowherd's wife got clear of her two lovers.

Karaṭaka asked how it was. Damanaka related—

Fable VI.

The wife of a certain cowherd who lived in Dváraká was of a bad character. She had an intrigue with the magistrate of the place, as also with his son. For it is said—

Fire is not satisfied with fuel, the ocean with rivers, the god of death with all creatures and a beautiful woman with men. Moreover,

Not by gifts, not by honour, not by simplicity, not by attendance, not with a weapon (fear of punishment) and not with scriptural advice, can women be won over:—they are hard to please in every way. For,

Having forsaken a husband who is the abode of merits, endowed with fame, amiable, versed in the erotic art, wealthy and youthful, women quickly resort to another man (although) destitute of character, good qualities and the like. Moreover,

A woman does not derive that pleasure although lying down on a beautiful bed entirely to her satisaction as she does in the company of a gallant although lying down on the ground covered over with the Dúrvá grass and other things of that sort.

One day she was sporting with the magistrate's son, when the magistrate too came there to enjoy her company. Seeing him coming, she put his son in a barn and began to amuse herself with him. After that her husband, the cowherd, returned from the cowpen. On spying him the cowherdess said to the magistrate—you take a stick and quickly go out at if in a rage. He having acted accordingly the cowherd came in and asked his wife what had brought the justice there. She replied—For some reason or other he is angry with his son, who coming here entered our house and was protected by me by being concealed in the barn. His father searching for him did not find him in the house. Hence it is that the magistrate is going in a rage. She then took out the son from the barn and showed him. So it is said—

The food of women is twofold, their readiness of wit fourfold, perseverance sixfold and passion eightfold.

Therefore I say—'He, whose intellect does not fail him. &c.' Karaṭaka observed—Bet it so. But how will it be possible to dissolve the great friendship that has grown up between them by the similarity of their dispositions? Damanaka replied—Let a remedy be applied. For it is said—

What is possible to be accomplished by stratagem cannot be effected by exploits: a crow brought about the destruction of a black serpent by means of a gold chain.

Karataka asked how it was. Damanaka related—

Fable VII.

A pair of crows lived in a certain tree. Their youngs were eaten by a cobra who lived in the hollow of the tree. Thereafter, the female crow, when again breeding said to her mate—My dear, let us abandon this tree. As long as the serpent lives here, our offspring can never live. For,

A wicked wife, a cunning friend, an insolent servant, and a residence in a house infested by a cobra, mean undoubtedly death.

Don't you be afraid, my dear, replied the crow. I have pardoned his great crime again and again. But it shall not be tolerated now. The female crow observed—How will you be able to contend with one who is powerful? The crow replied—Away with this doubt. For,

He who has talent has strength; how can he, who is without talent, have strength? Behold, a haughty lion was killed by a hare. The female asked how that was, whereupon the male thus related—

Fable VIII.

On the mountain named Mandara there dwelt a lion Durdánta by name, who always used to slaughter the beasts. Then all the beasts having assembled together made this representation to the lion—Sovereign of the beasts, why are so many animals slaughtered at a time? If it please Your Highness, we ourselves shall send one beast every day for your food. To this the lion replied—If you desire it let it be done. Thenceforth he ate one animal that was offered him. Now one day the lot fell on an aged hare. He meditated—

It is in the hope of saving one's life that a supplication is made to the source of fear:—If I am to die why should I conciliate the lion?

I shall go then slowly. The lion who was oppressed with hunger, asked him in anger—Why hast thou come so late? The hare replied—My lord, I am not to blame. On my way I was forcibly seized by another lion. Having pledged my word that I would return to him I have come here to represent it to Your Highness. The lion said

in a passion—Go quickly and show the vile wretch to me. Where does the villain live? Then the hare taking the lion with him set out to show him a deep well. 'Please Your Highness, come here and behold him yourself.' With these words he showed him the lion's own reflection in the water of the well. Thereupon he, being swollen with rage, sprang upon him through arrogagance and lost his life. Therefore I say, he who has talent has strength &c. The female crow said—I have heard everything. Now tell me what I am to do. The crow replied—The prince comes every day and bathes in the adjacent tank. Hold up in your bill a gold necklace, which is taken off from his person at the time of bathing and placed on a stone of the flight of steps, and put it in this hollow. Now on one occasion when the prince had entered the water for bathing, the female crow did what she was directed to do. Then by the servants of the prince who followed the track of the gold necklace, the serpent was seen and killed. Hence I say—What is possible to be accomplished by means of a remedy &c. Karaṭaka said—If it is so, you may go. May your efforts be crowned with success! Then Damanaka went to Piṅgalaka, bowed, and said—Please Your Highness, I have come here perceiving that some calamity, leading to great disaster, is imminent. For,

A well-meaning man should give his wholesome counsel even unasked, in the case of a calamity, when a man swerves from the right path, or when the time of taking action is passing away. Again,

The proper sphere of the king is to enjoy pleasures, while that of the minister is to attend to business. A minister who spoils the business of state is to blame in every way.

This is the proper duty of ministers—

Better is the abandonment of life or the cutting off of the head than the neglect of one who desires to commit the sin of obtaining his master's post.

Piṅgalaka asked him graciously—Now what do you wish to say? Damanaka replied—My lord, Saṃji'vaka appears to be acting in an unbecoming manner towards Your Highness. To speak clearly, he, having cast reproach on Your Highness' three powers, wishes to gain the sovereignty itself. On hearing that Piṅgalaka stood quite full of wonder mingled with fear. Damanaka observed again—My lord, that Your Highness, having

dismissed all ministers, placed him alone at the head of all affairs, was in itself a blunder. For—

The goddess of royalty stands having placed her feet on a minister when very highly exalted and the king; but she, unable long to bear the burden, being of the nature of a woman, gives up one of the two. Moreover,

When a king makes one minister the (sole) authority in a kingdom, vanity takes possession of him through delusion, and he alienates himself (from the king) through indolence brought on by vanity; when (once) alienated, a desire for independence springs up in his mind; and then led by the desire for independence he (the minister) acts treacherously even to the extent of robbing the king of his life. Again,

Of rice tainted with poison, of a tooth got loose and of a minister turned a traitor, complete eradication leads to happiness. Also,

A king, who places his royal fortune under his minister's control, will, in the event of his (minister's) being in calamity, experience trouble like a blind man without guides.

He proceeds in (conducts) all affairs according to his will. Your Highness, therefore, is the authority (is to decide as to what is to be done) under these circumstances. As for myself I know this—

There is not that man in this world who does not covet riches: who, in this world, does not wistfully look at the youthful and charming wife of another?

The lion observed reflecting—Dear Damanaka, although such is the case, still great is the affection that I have for Samji'vaka. Behold!

Although committing offences, a favourite is a favourite: who does not like the body although affected with all humours? Again,

He who is dear is so although doing unpleasant things; who has disregard for (has not to do with) fire although it has consumed all the substance in the house?

Damanaka replied—My lord, and just therein lies the fault. For,

He on whom the king fixes his eye more (than on others)—be he a son, or a minister, or a stranger—is resorted to by the goddess of wealth. May Your Highness listen—

The result of what is wholesome although unpleasant, is happy: riches delight (to live) there where there is a speaker and a hearer (of things wholesome though disagreeable).

You, having discarded old servants, advanced this stranger. And this was a wrong step. For,

Having cast off old servants one should not honour strangers: because there is no other fault so destructive to royalty than this.

The lion said—What wonder! Since he was brought here by me having pledged my word of safety and was well taken care of, how can he turn a traitor to me? Damanaka observed—Sire,

A wicked man, even though served every day, reverts to his natural disposition, like a dog's tail resuming its (natural) bent, notwithstanding such remedies as causing sweat (by fumigation) and rubbing it with unguents (for making it straight). Again,

A dog's tail, made to sweat, rubbed and bound round with strings, returned to its nature when set free (even) after twelve years.

Moreover,

Whence can advancement or bestowal of honour please the wicked? Poisonous trees, although watered with nectar, do not bring forth fruit wholesome to eat.

Hence my observation—

One should say what is beneficial to him whose ruin one does not wish; this is the duty of the good; the contrary is otherwise (*i. e* is the way of action of bad men).

It is said in connexion with this—

He has affection (for us) who dissuades (us) from evil; that is an act which is pure; she is a wife, who is obedient; he is talented who is esteemed by the good; that is wealth which begets no vanity; he is happy who is free from desire; he is a friend who is sincere (*lit.* artless); and he is a man who is not troubled by the senses (*i. e.* has his senses under control).

If Your Highness who stands in imminent danger from Saṃjîvaka, does not turn back after being warned (*lit.* informed), then the blame does not lie with a servant like myself.

A king who is addicted to carnal pleasures does not mind the business he has to attend to or his good, but led by his free

will he acts as he likes like a mad elephant; but when, puffed up with pride, he falls into the abyss of sorrow, he casts the blame on his servants, but does not take into account his own misconduct.

Piṅgalaka (*To himself*)—

One should not inflict punishment upon others by (listening to) the adverse representation of another: but having ascertained the truth for oneself, one should mete out punishment or praise.

Similarly it is said—

To award favour or punishment without ascertaining one's merit or fault is not the policy: (such a course) leads to one's destruction like the hand thrust into a serpent's mouth through vanity.

(*Aloud*) What then, shall Saṃjîvaka be warned (against such a course of conduct)? Damanaka observed in haste—Not so, not so my lord. This will mean the divulging of counsel. For it is said—

The seed of counsel should be kept concealed in such a way that not even a glimpse of it could get out; if got out it will not thrive. Moreover,

If what is to be taken or given or done be not quickly attended to, time saps its juice.

Therefore what is set on foot should necessarily be accomplished with a mighty effort. Again,

Counsel, like a timid warrior, although having all the parts well covered, is not able to keep up long for fear of being penetrated by others (the enemies).

And if a reconciliation is to be sought with him (the bull), after his offence has been known, he being made to turn back from such a wrong course of conduct, that would be extremely impolitic. For,

He who wishes to conciliate a friend once estranged invites death itself like a she-mule conceiving a fœtus.

The lion said—Let it be first ascertained what harm he is able to do us. Damanaka replied—My lord,

How can one's power be ascertained unless the relation of principal and subordinate is known ? Behold how an insignificant bird like a *ṭiṭṭibha* (a lap-wing) overpowered the sea.

The lion asked how it was. Damanka related—

Fable IX.

A pair of *ṭiṭṭibhas* lived on the shore of the southern sea. The female when near her delivery said to her husband—My dear, find out a retired place convenient for my delivery. The male said—My dear, this very place is surely fit for your delivery. She replied—This place is washed over by the tide. The male observed—What? Am I so powerless that the sea should insult me, stationed in my own house? The female said smiling—My lord, vast is the difference between the sea and yourself. Or rather,

It is difficult to form a correct estimate of one's self—whether one is capable (of achieving a thing) or not: he who has such knowledge does not experience trouble even in a difficulty.

The beginning of an unworthy act, opposition to one's relatives, emulation with the stronger, and confidence in young women—these are four doors to death.

Then following (with difficulty) the advice of her husband she laid her eggs there. Having heard all that, the sea too, wishing to know their strength, carried off their eggs. Then the female *ṭiṭṭibha*, smitten with grief, said to her husband—Lord, evil has befallen us. Those my eggs are lost. The male said—Fear not, my dear. With these words he called together a council of birds and repaired into the presence of Garuḍa, the king of the feathered tribes. On reaching the place, the *ṭiṭṭibha* related the whole affair before the divine Garuda (saying)—Lord, without any fault, I, who was stationed in my house, was wronged by the sea. Having heard his words, Garuḍa besought the Lord, the divine Nárâyaṇa, the author of the creation, preservation and destruction of the universe, who ordered the sea to restore the eggs. Then having placed on the crown of his head (obeyed with deep reverence) the divine order, the sea returned the eggs to the *ṭiṭṭibha*. Hence I say—Without knowing the relation of principal and subordinate, &c. The king asked—How is it to be known that he is maliciously disposed (towards me)? Damanaka replied—Your Highness will know it when he, full of pride, will approach you, ready to strike with the tips of his horns and like one dismayed (or bewildered). Having uttered these words, he went to Saṃjîvaka. On reaching the place, he, approaching gently, presented himself like one amazed. Saṃjîvaka inquired with affectionate regard—Friend, are you

happy? Damanaka replied—How can there be any happiness for servants? For,

The riches of those who are in royal service are in another's power; their mind is always uneasy, and they have no surety even of their lives. Moreover,

Who, having obtained wealth, does not become proud? The miseries of what sensualist have come to an end? Whose mind is not wounded by woman? Who is a favourite of kings? Who has not fallen into the clutches of Death? What supplicant has met with honour, and what man, fallen into the meshes of the wicked, has escaped unscathed?

Saṃjîvaka said—Friend, speak out what this means. Damanaka replied—What should I say, an unfortunate creature! Behold,

Just as a man plunged into the sea having obtained the support of a serpent, does neither give it up nor hold fast to it, so bewildered am I now. For,

On the one hand is the royal confidence betrayed, on the other, a friend perishes: what shall I do, and where shall I go, I who am fallen into the sea of trouble?

With these words he heaved a deep sigh and sat down. Saṃjîvaka said—Still, friend, tell me in detail what you have at heart. Damanaka said with (a show of) great secrecy—Although I must not betray the king's secret, yet you have come here through confidence in us; and I, as desiring the next world, must necessarily tell you what concerns your welfare. Listen. This our Lord, being prejudiced against you, said in private—I will kill Saṃjîvaka himself and treat my attendants (with his flesh). Saṃjîvaka, on hearing this, was smitten with great sorrow. Damanaka observed again—Away with sorrow. Do what the time demands. Saṃjîvaka, after a moments's reflection, said—This is, indeed, well said—

Women seek the company of wicked men; a king generally patronizes (or, lavishes wealth upon) the undeserving; wealth seeks a miser; and the god of rain pours the showers on mountains and seas!

(*To himself*) Now it is not possible to decide from his manner of acting (*or*, conversing) whether this is his doing or not. For,

Some wicked man possesses splendour (appears good or amiable) from the beauty of his master (or patron, *lit.* the person he depends upon), like foul (black) collyrium when put into their eyes by young women.

After reflection, he says—Alas ! What is this that has come to pass ! For,

A king, though served with assiduity, may not be pleased ; where is the wonder in this ? But this is some strange pattern of creation, who being served is turned into an enemy !!

So this is a matter (*lit.* something to be understood by inference) which it is impossible to understand. For,

He who is displeased having some cause in view, is, indeed, pleased when that (cause) is removed; but how can a man please him whose mind harbours enmity without cause ?

What wrong did I do to the king ? Or rather, kings are wont to do injury without any cause. Damanaka observed—It is just so. Listen—

Even an act of kindness, done by men eminently learned and affectionate, becomes hateful ; while an actual injury done by others is just regarded with pleasure : on account of difficulty of understanding the minds of kings which are unsteady (*lit.*, not the abode of one feeling) ; the duty of servitude is extremely difficult, not to be comprehended even by Yogîs (those who have attained superhuman powers).

Moreover,

A hundred obligations (or, services rendered) are lost upon the wicked ; a hundred fine speeches upon the illiterate; a hundred words of advice upon those who would not act up to them ; and a hundred counsels on the senseless. Again,

There are serpents on the sandal trees ; lotuses grow in water wherein there are also alligators; and when one is in the enjoyment of a thing there are villains to obscure one's good qualities ; (so) pleasures are not without obstructions ! And further,

The root is infested by serpents, the flowers by bees, the branches by monkeys and the tops by bears ; thus there is nothing belonging to the sandal tree that is not resorted to by very cruel and murderous animals.

As for our master, I have known him to be honeyed in speech but carrying poison in the heart. For,

He raises his hand from a distance (by way of greeting) and has his eyes moist (with tears of joy); he proffers half of his seat, he is ready to give a close embrace, shows great regard in making inquiries and talking about one's beloved persons, has poison inside, but is all sweetness from outside, and is an expert in deceit (or dissembling): what pantomimic art is this, unheard of before, that has been learnt by the wicked ?

To make matters clear—

For crossing the impassable sea there is the boat (provided), the lamp against the approach of darkness, the fan when there is absence of breeze and the goad for quelling the pride of elephants stupified by rut : thus there is nothing on earth, to provide a remedy against which, care has not been taken by the Creator ; but, methinks, even the Creator is foiled in his efforts to dispel the (evil) tendencies of the minds of the wicked.

Saṃjîvaka, heaving a sigh again—Alas ! Oh, pity ! that I, as corn-eater, should be felled by a lion ! ! For,

Between those two only whose wealth is equal, or whose power is equal, a dispute can well be understood ; but never between the best and the worst.

(*Reflecting again*) I do not know who has set (poisoned the mind of) this king against me. One has to be always in dread of a king whose feelings are estranged. For,

When a king's mind has once been alienated from his minister who can re-unite it, like a crystal bracelet when broken ? Moreover,

The thunderbolt and kingly power—these two are extremely terrible : but the one falls in one place, the other (exerts its influence) all round.

Death in battle, therefore, should be accepted. It will not be proper for me, now, to act in obedience to his commands. Because,

If dead, he (a brave warrior) attains heaven ; if he kills the foe he obtains happiness : these two advantages, which the valiant possess, are very rare.

And this is the fit time for battle.

When out of battle death is certain, but in battle life is doubtful (there is some chance of living), then that, the wise declare to be the time for battle. For,

When a wise man sees no benefit accruing to himself from not fighting, he dies fighting the foe.

In case of victory, he (a warrior) obtains fortune; if he dies, a heavenly damsel: when the bodies are perishable in a moment, what hesitation should there be about dying in battle?

Having pondered thus, Saṃjîvaka said—Friend, how am I to know that he is bent on (*lit.*, desirous of) killing me? Damanaka replied—When he, with his tail erect, his (fore)-paws lifted up and his mouth wide open, will look at you, you too should display your prowess. For,

To whom is a man, powerful yet void of fire (spirit, energy) not an object of contempt? Lo, people fearlessly set their foot upon a heap of ashes.

But all this must be done with the strictest privacy; otherwise, not you, not I (*i. e.*, it will be all over with us both). Having said these things Damanaka went to Karaṭaka.

Karaṭaka asked him—What is the outcome (of your efforts)? Damanaka replied—A reciprocal breach (of friendship) has been effected as intended. Karataka observed—What doubt can there be as to that! For,

Who, possibly, is a friend of the wicked? Who will not get angry when pressed with great importunity? Who does not become proud on account of wealth, and who is not clever in doing an evil deed? Moreover,

A wealthy man is led into vice by artful men for self-aggrandizement: what mischief does not the company of villains do, like fire?

Damanaka then repaired to Piṅgalaka, and saying—My lord, the villain (*lit.*, the vile-intentioned one) is coming; do you therefore prepare yourself and wait—he made him assume the attitude described before. Saṃjīvaka too, on coming there, saw the lion with altered features in that way and displayed his valour in a manner worthy of himself. Then in the fierce battle that ensued Saṃjîvaka was killed by the lion.

Now Piṅgalaka, after he had slain Saṃjîvaka and taken rest, stood like one sorrow-smitten and said—What a cruel deed have I done! For,

When a king transgresses his duty, his kingdom is enjoyed by others; while he himself is the abode of sin, like a lion that kills an elephant.*

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* The lion kills the elephant and remains guilty of the murder, while the tusks and bones of the elephant are obtained by others.

When there is loss of a part of one's territory, or, of a servant meritorious and gifted with intellect, the loss of the servant is death to a king: land though lost may easily be acquired, but not servants.

Damanaka observed—My lord, what a novel course of action is this, that having killed an enemy you should be sorrowing over it! For it is said—

A king who desires his own welfare should put to death those who aim at his life, whether it be his father, or brother, or son or friend.

Moreover,

One, who knows the real nature of *Dharma*, *Artha* and *Káma*, should not be exclusively merciful; for a man given to forgiveness is not able to save even the thing in his hand. Also,

Forgiveness shown to friend or foe is an ornament in the case of hermits, while the same when shown to offenders by kings is a blemish. Again,

There is only one expiation for him who, through lust of sovereignty or pride, covets his master's post, *viz.*, the relinquishing of life (capital punishment) and none else.

A sovereign who is merciful, a Bráhmaṇa eating every thing (or, very greedy), a wife not under control, a companion of evil conduct, a servant who is impertinent (*lit.*, going against his master's orders) and an officer who is careless—these should be abandoned, as well as he who is ungrateful.

Particularly,

Truthful and (also) false (when necessary), now harsh and now of sweet address, cruel, and also merciful (at times), now economical (*lit.*, devoted to saving money), anon liberal, ever spending and yet getting money and jewels in plenty—royal policy, like a harlot, puts on a variety of forms.

Thus consoled by Damanaka, Piṅgalaka regained his natural equanimity and sat on the throne. Damanaka, delighted at heart, said—Victory to the king! May the worlds be happy!—and lived in happiness according to his wishes.

Vishṇuśarmâ said—You have heard the separation of Friends! The Princes replied—Yes, we have by your favour, and have been happy. Vishṇuśarmá said—Let there be this much in addition—

As for the separation of friends, let it be in the house of your enemies; let villains being drawn away by the god of death meet with destruction day by day; may the people ever be the asylum of prosperity and happiness of every kind; and let young boys always sport in the delightful garden of stories.

Chapter III.

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War.

At the time of narrating the stories again, the princes said—Venerable Sir, we are princes. We have, therefore, a curiosity to hear about War. Vishṇuśarmá said—I will relate just what your honours like. Do you hear about (the subject of) War then, of which this is the first *S'loka*—

In the combat between the swans and the peacocks, in which equal valour was displayed, the swans were deceived, their confidence being gained by the crows, having resided in the enemy's house.

The princes asked—How was that? Vishṇuśarmá related as follows—There is, in Karpúradvípa, a lake, known as Padmakeli. In it dwelt a royal swan, Hiraṇyagarbha by name. He was installed their king by all the aquatic birds having assembled together. For,

If there be no king to guide the subjects properly, they would sink (in misery) in this world, like a boat without a helmsman in the sea. Moreover,

The king protects the subjects; they enrich the king: protection is better than enrichment: for in its absence, even what is, is not (*i.e.*, no property is secure).

One day that royal swan was sitting at ease on a large lotus-couch surrounded by his retinue, when a crane, Dîrghamukha by name, coming from some country, made his obeisance and sat down. Dîrghamukha, said the king, you have come from a foreign country. Tell us the news. The crane replied, sire, there is great news and I have hastened here to communicate that. May Your Highness listen. There is a mountain Vindhya by name, in Jambudvîpa, where lives a peacock, Chitravarṇa by name, king of birds. While roaming in Dagdhâraṇya, I was observed by his attendant birds and asked—Who are you and where have you come from? Whereupon

I replied—I am a follower of his Imperial Majesty, the royal swan, Hirṇyagarbha, king of Karpúradvîpa and have come here out of curiosity to see foreign countries.

On hearing this, the birds asked me—Which of the two countries and kings you think to be the better? I replied—Why is the question necessary? Great is the difference. Karpûradvîpa is heaven itself, while the royal swan is the second lord of heaven. Condemned to this desolate place, what do you do here? Come away; let us go to our country. Then on hearing my words all flew into a passion. For,

To feed serpents on milk is simply to add to their poison: advice given to fools leads to provocation and not to satisfaction.

Moreover,

A learned man only should be advised, and never an illiterate one; for having offered advice to monkeys, the birds had to go away being deprived of their place of abode.

The king asked how it was. Dîrghamukha thus related—

FABLE I.

There is a large Śálmali tree on the bank of the Narmadá, in the vicinity of a hill. There, in the interiors of nests built by themselves lived certain birds in happiness even in the monsoons. Once in the rainy season, the sky being overcast with masses of clouds looking like so many dark veils, there fell a heavy shower of rain in large streams. Then the birds seeing some monkeys at the foot of the tree, suffering from cold and shivering, said, through mercy—Ho monkeys, hear—

We have built nests with straws brought by means of nothing else but our bills: why do you (then), who are endowed with hands and feet, experience suffering?

Hearing this, the monkeys being enraged said to themselves—Oh, the birds comfortably lodged in the interior of their nests not exposed to the blast, are reproaching us! Well, let the showers just cease. Thereafter, when the downpour of rain had stopped, the monkeys climbed up the tree, and smashed all the nests, so that the eggs of the birds fell down. Hence I say—A learned man only should be advised &c. What did they do then?—asked the king. The crane replied—Then the birds said, in anger—Who made the royal swan king? Thereupon I too being irritated asked them—By whom was your

peacock made king? Hearing this they all became ready to kill me, whereupon I also displayed my valour. For,

On other occasions forbearance is an ornament to men as modesty is to women; but on the occasion of an insult a heroic action is an ornament as boldness (absence of modesty) is to a woman at the time of sexual enjoyment.

The king smiled and observed—

He, who having well considered his own strength or weakness as well as that of his enemies is not at all able to mark the difference, is despised by the enemies. Again,

A stupid ass, that daily fed upon corn in a field for a long time, being covered with a tiger's skin, suffered death for the fault of his voice.

The crane asked how it was. The king related—

Fable II.

There lived, in Hastinàpura, a washerman, Vilâsa by name. His a s had become feeble on account of carrying burdens too heavy for him and was almost at the point of death. Thereupon the washerman, having wrapped him up in a tiger's skin, let him loose in a corn-field near a forest. Now the master of the field seeing him from a distance used quickly to run away taking him for a tiger. Then, one day, one of the men setting guard over the corn having protected his body with a dusky blanket and got a bow and arrow ready, remained waiting in a corner with his body bent down (in a bent posture). Seeing him from a distance the donkey who had grown stout and gained strength by eating corn at pleasure thought him to be a female ass and setting up a loud bray ran towards her. The corn-keeper knowing for certain from his braying that he was an ass killed him easily. Hence I say—A stupid ass, that daily fed on corn &c. What next? Di'rghamukha replied—Then the birds said—Ah villain, vile crane, treading on our ground, thou revilest our lord! This cannot be borne now. With these words all of them pecked at me with their bills and said wrathfully—Look here, thou blockhead, that swan, thy king, is extremely mild. He has no claim at all to sovereignty.

For he who is all mildness is not able to save even the thing on the palm of his hand. How can he govern the earth then, or what is a kingdom to him? You too are a frog in a well

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(an inexperienced fellow) and hence you advise us to seek his shelter. Listen—

A large tree, endowed with fruit and shade, should be resorted to : if, through ill luck, there be no fruit who can take off the shade? Moreover,

A mean person should not be served ; shelter should be taken with a great man ; (for) even milk in the hands of a liquor-selling-woman is said to be (taken for) wine.

The extent (*lit.* multitude) of merits, although great, shrinks into smallness when coming in contact with one void of merits, by the relation of the receiver and the received, like a large elephant in a mirror. Especially,

When a king is very powerful, success can be obtained even by using a fiction : the hares lived happily by the fiction (fictitiously representing themselves as the servants) of the moon.

I asked how it was; and the birds related—

Fable III.

Once upon a time, as there was no rain even in the rainy season, a herd of elephants, being oppressed with thirst, said to their chief—Lord, what means have we to save our lives? There is a place here (only) for little creatures to bathe; but for want of a bath we are as though blind; so whither can we go? What can we do? Thereupon the lord of the herd, going to a place not very far off, showed them a pond full of clear water. Then, as days passed on, the little hares that lived on its bank were crushed by the treadings of the elephants. Upon this a hare, Śilímukha by name, thus deliberated. This herd of elephants, being troubled by thirst, must be coming here every day and thus our race is destroyed. Then a certain old hare, Vijaya by name, said—Be not sorry. I will remedy this. He then set out, having undertaken to achieve that. On his way he reflected. How shall I stand before the herd of elephants and address them—For,

An elephant kills though only touching ; a serpent when simply smelling ; a king though smiling ; and a wicked man although (outwardly) showing honour.

I shall, therefore, mount the top of the hill and address the leader of the herd. That being done, the leader of the herd asked him—Who are you and where have you come from? He

replied, I am a hare sent to you by the divine Moon. Declare your purpose, said the chief of the herd. Vijaya replied—

A messenger never speaks falsely even though weapons be raised against him: for he always declares the truth on account of the immunity from being killed which he always enjoys.

I, therefore, speak by his order. Listen. You did not act properly inasmuch as you caused the hares, the guardians of the Moonlake, to be dispersed. For these hares have long been my protégés. Hence it is that I am called Śaśāṅka (the hare-emblemed). When the messenger had thus declared himself, the head of the herd said thus in terror—This was done in ignorance. I will not go there again. The messenger said—If so, pay your homage to the lord Moon, trembling with anger in the lake, and having (thus) propitiated him, you may go. Then at night the chief of the herd was taken to the ponde there shown the tremulous disk of the moon (reflected) in the water and made to bow down. The messenger said—Lord, he committed the fault through ignorance; he should, therefore, be forgiven He will not do so a second time. With these words he was sent away. Hence I say—When the king is very powerful, success can be obtained &c. Then I said—That royal swan, our master, alone is mighty in valour and is exceedingly powerful; Even the sovereignty of the three worlds would become him, what of a kingdom then? Thereupon the birds, saying—"Villain, what business have you to tread on our ground?" took me to king Chitravarṇa. Then having presented me before the king they said after bowing—Sire, please note—this wicked crane, although travelling in our country, speaks contemptuously of your Majesty's feet. The king demanded who I was and where, I came from. They replied—He is an attendant of the royal swan, Hiraṇyagarbha by name, and has come here from Karpûradvîpa. Thereafter, the minister, a vulture, asked me—Who is the prime minister there? I replied—A *Chakravâka*. named Sarvajña (all-knowing), who is an adept in the principles of all the S'âstras (sciences). The vulture remarked—This is proper. He is a native of the same country.

A king should fittingly appoint, as his minister, one who is born in the same country, who is nobly bred (*lit.* observes the family practices, or who is nobly born and of virtuous conduct; see com.), who is pure and of tried honesty, who is a sound counsellor, who is not addicted to vices and does not swerve

from the right path, who has mastered the law relating to disputes, who is hereditary, reputed, learned and an expert in raising revenue.

Just then a parrot observed—Please Your Highness, Karpûradvîpa and other small countries are included in Jambudvîpa and therefore the authority of Your Highness extends over them also. To this the king replied that it was so. For,

A king, a mad man, a child, a young woman, and one elated with the pride of wealth, desire what is unattainable; how much more so then what can be certainly obtained?

To this I said—If by mere words one's sovereignty can be established, our lord Hiraṇyagarbha too has mastery over Jambudvîpa.

The parrot said—How can this matter be decided? I replied—By war. The king said smilingly—Go and ask your king to be ready.

Then I said—You should send your ambassador also. The king asked—Who will go as an ambassador? For a person of this description should be appointed an ambassador—

A messenger should be devoted to his master, pure (or, honest), diligent, bold, unaddicted to vices, forgiving, a Bráhmaṇa, one knowing the weak points (or, secrets) of the enemy and ready-witted.

The vulture observed—Many are fit to be ambassadors, no dout; but a Bráhmaṇa alone should be preferred. For,

He pleases his master and does not aim at his wealth: the blackness of Kálakúṭa (a kind of deadly poison) does not vanish even by its contact with I'śvara (Śiva).

The king—Let the parrot go then. Parrot, you yourself then go with him and declare our will. The Parrot—As Your Majesty commands. But this crane is a villain; I will not go with him. For, it is said—

A wicked man commits an evil deed, while its consequences are sure to be suffered by the good. Rávaṇa carried away Sîtá, while the great ocean suffered confinement (had a bridge built over it). Moreover,

One should not, in any case, live with a wicked man: from their contact with a crow were killed a goose who lived with him and a quail for going on a journey with him.

The king asked how that was, whereupon the parrot related—

Fable IV.

There is a large fig-tree in a forest bordering on the road leading to Ujjayinî, upon which lived a goose and a crow. One day in the sultry season, a traveller, being fatigued, slept under the tree, having placed a bow and arrow by his side. After a short while the shadow of the tree moved away from his face. Then, seeing that his face was covered with the sun, a swan, that lived on the tree, through mercy, spread his wings and shaded his face again. Thereafter the traveller, happy in the enjoyment of sound sleep, yawned. Now the crow, unable to bear the happiness of others, through the wickedness natural to his species, muted into his mouth and flew away. Thereupon, as soon as the traveller rose and looked up, he saw the goose whom he killed with an arrow. Hence I say—One should not live with a wicked man. I will also relate the story of the quail.

Fable V.

Once upon a time all the birds went to the sea-side, on a pilgrimage in honour of *Garuḍa* (the divine Eagle). Among them a quail travelled with a crow. Now the crow repeatedly ate of the curds in a pot which a cowherd was carrying on his head. Thereupon,as he placed his pot on the ground and looked up, the cowherd saw the crow and the quail. The crow being affrighted by him flew away, while the quail being slow of flight was caught and put to death. Hence I say—One should neither live nor go with &c. I then observed—Brother parrot, why do you talk so ? I esteem you as much as I do His Majesty. The parrot replied—Be it so; but—

Even sweet things accompained with smiles, said by the wicked, certainly cause fear, like flowers appearing out of season.

As for your wickedness, that was known from your very speech, since your words are the cause of the fight between these two kings. See—

A fool is pleased by conciliatory words, even though an offence be committed before his eyes: (as was) a wheel-wright (who) took on his head his wife with her paramour. The king asked how that was, upon which the parrot related—

Fable VI.

There was a wheel-wright in the town of Yauvanas'rî named Mandamati (Dull-wit). He knew his wife was false, but had never seen her, with his own eyes, with her lover in the same place. Then the wheel-wright saying that he was going to a village set out, but after having gone some way he returned secretly and hid himself in his house under the cot. Now the wife of the wheel-wright, confident that he had gone to another village, called her lover just in the evening. There-after, as she was sporting heartily with him on the cot, she got a slight touch of his (the wheel-wright's) body as he lay under the cot, and feeling sure that it was her husband, became disconcerted. Thereupon the gallant asked her—Why don't you sport with me lustily to-day but appear to be bewildered ? To this she replied—You are quite ignorant of the truth. He who is the lord of my life, and with whom I have been in friendship from childhood has gone to a village. Without him, this village, although full of people, is to me as a desert. How has he fared in that strange place ? What has he eaten ? How has he managed for his bedding ?—with such thoughts is my mind distracted. What then, asked the gallant, is that wheel-wright such an object of love to you ? The whore replied—You block-head, why do you chatter thus ? Listen—

She, who, although addressed in harsh words or looked at with angry eyes, receives her husband with a cheerful countenance, is the abode of religious merit.

The worlds of great bliss are (in reserve) for those women who love their husband, whether living in a city or a wilderness, whether reprobate or virtuous. Again,

The husband is the most precious ornament of a woman althogh without (other) ornaments: for without him, she, even though decorated, is without grace.

You are a paramour. Through levity of heart, I sometimes consort with you, as I would chew a roll of betel-nut leaves or put on flowers. But he is my master, having power to sell me, or to give me away to the gods or the Bráhmaṇas. In short, I live while he lives, and will die with him when he dies. This is my resolve. For,

For years three crores and a half—which is the number of hair on the human body—does a woman live in heaven, who follows her husband in death. Moreover,

Just as a snake-catcher forcibly draws a serpent out of its hole, so does she take her husband to heaven and is exalted with him. Moreover,

The wife, who having clasped her dead husband on the funeral pyre quits her body, will, although she might have committed sins to be counted by hundreds, go to heaven with her husband.

Having heard all that, that wheel-wright said to himself—Blessed am I whose wife is so sweet-speaking and attached to her lord! With these thoughts in his mind, he having taken on his head the cot with the man and woman upon it danced with joy. Hence I say—A fool is pleased &c. I was then treated with the usual formalities by the king and dismissed. The parrot too is coming after me. All this being considered, let the course to be adopted be well attended to. The Chakraváka observed smilingly—Please Your Highness, the crane, for one, has advanced Your Highness's interests to the best of his ability. But my lord, this is the nature of fools. For,

One should give a hundred but not quarrel—this is the opinion of the wise: but a strife without cause is the sign of the foolish.

The king remarked—What is the use of finding fault with the past? Let us attend to the matter in hand. Chakraváka—My lord, I will speak in private. For,

The wise read the thoughts of others from complexion, outward features and the echo of voice, as also from the movements of the eyes and the mouth: one should, therefore, hold a consultation in private.

The king and the minister remained there; the rest withdrew to other places. The Chakraváka spoke—Sire, my idea is this—The crane has done this at the instigation of some one of our officers. For,

A sick man is most welcome to physicians, and such is one who is vicious (or, one in trouble) to the officers of state: the clever prey upon fools, while one of a high caste is the life of the good.

The king remarked—Be that as it may. The cause may be investigated afterwards. Just now let it be determined what steps we are to take. Chakraváka—My lord, let our spy first go

there so that we may know of their doings as well as their strength and weakness. For,

A spy is the eye of a king in the determination of what policy to pursue or what to abandon with regard to his own kingdom or that of his enemies: he who has it not is quite blind.

Let him, too, take with him a second person worthy of confidence, so that himself staying there he might very secretly ascertain the secret measures adopted by the enemy there, and having communicated the same to him, would send him here. For it is said—

(A king) should hold discourse with his spies gathered under the disguise of ascetics at some holy place or a hermitage or a temple with the (outward) object of learning the truths of the S'ástras.

A secret spy is one who can move in water or on land. Let that very crane, therefore be appointed. Let some such other crane go with him as his companion; and let the members of their families stay at the royal gate. But my lord, all this should be done, with the profoundest secrecy. For,

Counsel when reaching six years (if heard by a third person) leaks out as well as that got by hearsay: wherefore a king should deliberate with himself as the second (*i. e.* with his minister alone). Observe,

The evils resulting to a king from his counsels getting out are not capable of being remedied—such is the opinion of those who are versed in politics.

The king after reflecting—I have got the best emissary. The minister—Then success in battle too is got.

Just then the door-keeper, having entered, said after bowing—Sire, a parrot who has come from Jambudvîpa is waiting at the door. The king looked at Chakravàka. Chakraváka said—let him first go to the residence prepared for him and wait there. We shall send for him afterwards and grant him an interview. The door-keeper took the parrot to the residence and departed. The king—As for war it is imminent. Chakravàka—Still to go to war all at once is no wise policy. For,

Is he a servant or a counsellor, who, without due consideration, advises his sovereign at the outset to prepare for war or to quit his land ? Moreover,

One should try to put down an enemy but never by means of fight: for victory in the case of combatants is always uncertain. Again,

One should strive to subdue an enemy by conciliatory means, by gifts, by (sowing seeds of) discord—by all these simultaneously or singly—but never by battle. And further,

Every man is a hero as long as not engaged in a fight: who will not be proud that has not yet experienced the strength of his enemy (or, of another)? Moreover,

A stone is not raised by men so easily as it is with a pole (serving as a lever); great success by trifling means is the great fruit of counsel.

But seeing that war is at hand let the necessary steps be taken. For,

As husbandry becomes fruitful from labour spent upon it in due season, so, my lord, this policy (political measures) bears fruit after a long time (when the proper time comes), and not in a moment. Again,

Fearing a danger when at a distance but displaying bravery when it is at hand is a virtue that belongs to the great : a great man, in this world, conducts himself bravely in adversity.

Also,

Mental agitation is the first (greatest) obstacle to success of every kind: does not water, even though exceedingly cold, break through a mountain? More particularly because king Chitravarṇa is very powerful. For,

There is no ordinance to the effect that one should fight with the powerful: that fight which is between men and elephants must result in the destruction of the former. Again,

He is a fool who without getting the proper opportunity commences operations against his adversary: a strife with the powerful is like an insect getting wings (चमो *v. l.* like the exertions of an insect's wings, *i. e.* quite futile). Moreover,

Having recourse to the tortoise's mode of contracting its body one should suffer even a blow; but when the right time comes, one, knowing the policy, should rise like a fierce cobra.

I invite your attention, my lord, to this—

One who knows how to use the proper remedies is able to uproot the great and the small equally, as is the current of a river which sweeps away the trees and grass.

For this purpose, let this parrot, the enemy's emissary, be given assurances and detained here until the fortress is prepared.

For,

A single bowman standing on the battlement can fight a hundred, and a hundred a hundred thousand : hence a fortress is set down* as necessary.

The territory of what king which is without strongholds is not liable to be conquered by the enemy? A king who has no fortress is helpless like a man fallen overboard.

One should build a castle with a large trench, furnished with lofty battlements, having machines, and a good supply of water and situated in a place surrounded by hills, rivers and deserts.

Spaciousness, extreme difficulty of access (*lit.* ruggedness of the ground), a large store of water, grain and fuel and the means of ingress and egress—these seven are the precious possessions of a fort.

The king—Who should be entrusted with the work of getting the fortress ready ? Chakravâka said—

One should employ a man in that business in which he is skilled. He who has no practical knowledge of a work gets bewildered (when set to it), although well versed in science.

Let Sárasa be called then. That being done, when Sárasa came the king looked at him and said—Sàrasa , quickly attend to the fitting up of a fortress. Sárasa replied after bowing—

As for a fortress, Sire, I have long well marked this large lake as such ; only let a stock of provisions be ordered to be laid up in the island which is in its centre. For,

The store of grains, O king, is the best of all stores ; because a jewel put into the mouth cannot support life.

Moreover,

Of all spiced things salt is known to be the best : for a condiment taken without it tastes like cowdung (is quite insipid).

The king—Go and attend to everything with despath. The door-keeper having entered again—Sire, a crow, Meghavarṇa (cloud-colour) by name, who has come from Ceylon, is waiting at the gate with his retinue and wishes to see Your Majesty's feet. The king—A crow again knows everything and has a wide range of observation and is, for this reason, worthy of being retained. Chakravâka observed—Sire, this may be. But the

* By writers on military science.

crow is a land-bird and is consequently set on the side of our enemies. How should he be admitted, then? For it is said—

That fool, who deserting his own side is attached to the enemy's party, is killed by the enemies, like the jackal with the blue colour.

The king asked how it was. The minister related—

FABLE VII.

A certain jackal that lived in a forest, fell, while wandering on the borders of a town, into an indigo-pot. Thereupon, not being able to get out of it, he feigned himself dead in the morning and so remained. Now the master of the indigo-pot, taking him to be dead, lifted him out of it, and carrying him to a distance, cast him off, whence he ran off. Then on going into the forest, and finding himself turned blue, he thus meditated—I have now got the best colour. Why should I not, then, secure my own exaltation? Having thus cogitated he called together the jackals and said—I am installed king of the forest by the revered goddess of the woods with her own hands being anointed with the juice of the *sarvaushadhi*. Hence, from to-day all business should be carried on in the forest according to my orders. The jackals on their part, observing that he possessed the particular colour, prostrated themselves before him and said—It will be as Your Majesty commands. In the same way his sovereignty was gradually established over the other tenants of the forest. Thereafter being surrounded by his brethren he attained supreme power. After a while, having obtained servants of superior rank such as the tiger, the lion and the like, he was ashamed to find the jackals in the court and discarded them with scorn. Then, finding the jackals dejected, an old jackal thus declared himself—Do not be sorry. Since by him who does not know his interest, we, who are well versed in policy and know his weak points, have been dismissed from his presence, *that* must be done by which he will perish. For these (nobler animals) the tiger and others, deceived by his mere colour and not recognizing him as a jackal consider him their king. Act, therefore, in such a way that he will be found out. To this end this should be done. That at the evening time you shall, all of you, set up a loud yell simultaneously in his hearing (*lit.* near him); so that on hearing that howl, he too following the natural disposition of his species, will utter a cry.

For,

That which is the natural disposition of one is always hard to be got rid of. If a dog were made a king would he not gnaw a shoe?

Upon this, being discovered by his voice he will be killed by the tiger. Then that being done that happened (*i. e.* the plan being put into execution the event turned out as anticipated). For it is said—

An enemy of our own tribe knows our weak points, our secrets, our valour—our everything, and when such a one is in our midst he burns, as fire in the interior does a dry tree.

I say, therefore,—That fool who having left off his own side &c. The king—Although this is the case, still he must be seen as he has come from a distance. We shall consider the question of his being retained here. The minister—Please Your Highness, the emissary has been sent and the castle put in readiness. Let the parrot, therefore, be granted an interview and dismissed. But,

Chāṇakya killed Nanda through the agency of a sharp spy: one should, therefore, see an emissary, accompanied by wise men and with brave men intervening.

Thereafter a council being called, the parrot and the crow were sent for. The parrot, with his neck raised a little, sat on the seat that was offered him and said—His Imperial Majesty, the great Chitravarṇa commands you—If you care anything for your life or wealth, come quickly and bow to our feet; or else think of some other place to live in. The king said in a rage—Is there none among our servants here who will seize him by the neck (and turn him out)? Meghavarṇa rising—Sire, give but your command and I will kill the vile parrot. Sarvajña, having pacified the king and the crow, said—Please listen—

That is not an assembly which has no old men in it; those are not old men who do not declare what is just. That is no justice which has no truth in it; and that is not truth which borders on (leaves room for, partakes of) fraud. And justice requires this—

A messenger, even though he be a *Mlechchha* (an out-caste) is exempt from being put to death; for a king has a messenger for his mouth (*i. e.* it is the king who speaks through his messenger).

A messenger, does not speak otherwise (than directed) although weapons be raised against him. Moreover,

Who believes in his own inferiority or his enemy's superiority from the words of a messenger? For, from his nature of not being punishable by death, a messenger speaks anything and everything.

On hearing this the king and the crow were pacified (*lit.* were themselves again). The parrot, too, got up and went away. He was, however, brought back by Chakravàka, and after matters had been explained to him, was presented with gold ornaments and the like and dismissed, upon which he departed. The parrot having returned to the Vindhya mountain paid his respects to his sovereign. Seeing him the king Chitravarṇa asked him—What is the news? What sort of country is that? The parrot replied—

Sire, in brief this is the news. Let preparations be made for war. As for the country of Karpu'radvîpa, it is (as it were) a part of heaven; how can it be possible to describe it? The King, on hearing this, summoned all the principal persons together and sat down to deliberate with them. Said he—With reference to the war presently to be carried on, advise me as to what is proper to be done. As for war it is absolutely determined upon. For it is said:—

Bráhmaṇas are ruined when discontented, and kings when contented; a harlot full of modesty is ruined and so are ladies of family, if without modesty.

The vulture named Dûradarśî (Far-seeing) observed—My lord it is not advisable to enter upon war under adverse circumstances. For,

When one's friends, ministers and allies are deeply attached, and of the enemy the reverse of this (*i. e.* disaffected with their sovereign), then only should war be made. Moreover,

(The acquisition of) land, an ally and gold—these three are the benefits accruing from war; when these can be counted upon as sure then only war should be made.

The King observed—Let the minister first inspect my forces, so that it may be known how far they will be useful. Similarly, let the astrologer be called who will determine and tell us the lucky time for starting. The minister—Still, to begin the expedition all at once is not advisable. For,

Those fools, who without taking counsel rashly enter into the enemy's army, are sure to get an embrace with the edges of their swords.

The king said—Minister, do not at all damp my spirits. Tell me how one wishing for conquest invades his enemy's territory. The vulture replied I will tell you that. But it will yield fruit (prove beneficial) only if acted upon. For it is said—

What is the use of counsel given according to the S'àstras (or, like the knowledge of the Śàstras) to a king, if it be not acted upon? In no case can a disease be cured by the mere knowledge of medicine.

But as the command of a king is not to be transgressed, I will relate what I have learnt from the texts on the subject. Please to listen—

In rivers, mountains, wilds and difficult passes, wherever there is danger, O king, there the general should march with his forces drawn in battle-array.

The commander of the forces should march in the van, accompained by the flower of the army; in the middle should be stationed the women, the king, the treasury and the unimportant sections of the army.

On each flank the horse; on the sides of the horse the chariots; on both sides of the chariots the elephants ; and on the flanks of the elephants the foot-soldiers.

In the rear should slowly march, O king, the commander-in-chief, accompained by ministers and brave warriors, cheering those that are fatigued and backing the army.

One should traverse uneven ground abounding in water and full of hills by means of elephants, plains by means of horses, and rivers by means of boats, while the infantry should be employed in all places.

A march with elephants is said to be advantageous at the approach of the rainy season; with the horse at other times ; and with foot-soldiers in all seasons.

In hills and difficult passes the king should be protected; and he should sleep wakefully even though guarded by brave men.

One should destroy and harass the enemy by hard-pressing him in difficult places; and at the time of entering into the enemy's country, the foresters should be placed foremost.

Where the king is, there the treasure should also be; without the treasure there can be no royalty: from it (the treasure) the king should make payments to his servants: for who does not fight for one who gives (freely) ? For,

Man is not the servant of man, O king, but he is the servant of money. Greatness or littleness too depends on the possession or absence of wealth.

They (the warriors) should fight in a compact body and defend one another; and whatever worthless portion of the army there may be should be placed in the middle of the column.

A king should place the infantry in the front of the army (or, send the infantry ahead of the army); he should wait having blocked up the enemy and also harass his country. Upon even ground he should fight with chariots and horses; in a place overflowing with water with boats and elephants; in a place covered with trees and shrubs, with bows ; and on open land with swords, shields and other weapons.

He should ever and anon spoil his (enemy's) fodder, food, water and firewood; and demolish his tanks, ramparts and ditches.

The elephant forms the chief factor in a king's army; there is none other like him, because the elephant is said to possess eight weapons in his very limbs.

The cavalry is the strength of the army inasmuch as it forms a moving bulwark ; a king, therefore, who is rich in cavalry, is victorious in a land-fight. For it is said—

Warriors fighting on horseback are difficult to be conquered even by the gods; the enemies, even though stationed at a distance, are (as it were) in their hands.

Striking the first blow in a battle, taking care of the whole army, and the clearing of roads in all directions—(these three) they say, form the duty of the infantry.

That army they declare to be the best, the soldiers in which are naturally brave, skilled in the use of weapons, loyal (*lit.* attached to their master), inured to fatigue and mostly drawn from the ranks of renowned Kshatriyas.

As men fight in this world, O king, by honour being shown to them by their lord, so they do not, even by large sums of money being given to them.

It is better to have a small army of chosen men than a multitude of heads: for the defeat of the weak will evidently lead to that of the strong.

Witholding of favour, not getting posts of honour*, seizing the portion due (to any one), delay (in payment or advancement) and non-retaliation (or, not redressing wrongs)—these are the causes of the disaffection of the troops.

One wishing to gain victory should attack his enemies without hard-pressing his own army: for the army of the enemies, when extremely wearied by long marches, can be easily overpowered.

There is no cleverer stroke of policy than a kinsman (of the enemy won over) causing the over-throw of an enemy: one should, therefore, set up, by all means, a kinsman of the enemy against him.

Having entered into a league with the heir-apparent or the principal minister (of the enemy),† an invader who is steady of purpose, should cause internal dissentions (in his enemy's camps).

One should cause the destruction of a formidable ally (of his enemy) by giving him a defeat on the battlefield (or by fleeing before him and then suddenly turning upon him), or by seizing his cattle and capturing his principal men and dependants.

A king should cause his country to be populated by men brought forcibly from other countries, or rather, by means of gifts and the bestowal of honour; for when replenished with subjects it proves prosperous.

The king observed—Ah, why waste more words on this ?

The aggrandizement of one's power and the decline of that of the enemy—the accomplishment of these two is all policy : having put forth this pre-eminently, those versed in policy display great eloquence (*lit.* play the Bṛihaspati).

The minister observed with a smile—All this is true, but—

Unrestrained might is one thing, while might guided (or governed) by (the principles of) science is quite another: for whence can there be the existence of light and darkness in one and the same place ?

Then the king, having got up, set out at the auspicious hour declared by the astrologers.

**Lit.* Non-leadership. † Or, one should cause internal discord (in the camps of) an invader who is &c.

Now the spy despatched by his emissary came to Hiraṇya-garbha and said--Sire, king Chitavarṇa is almost arrived. Now he is on the table-land of the Malaya mountain with his army encamped there. The castle should be carefully searched every moment: for, the vulture is a great statesman and in the course of his confidential talk with some one, I came to know his secret that he had already placed some one in our castle. My lord, said Chakravàka, that could be the crow alone. It can never be, remarked the king. For, if this were the case, how could he have shown readiness to punish the parrot? Besides, it was after the departure of the parrot, that an eagerness for war was displayed there, while he is here for a long time. The minister remarked--Still a stranger must be suspected The king rejoined—Even strangers are sometimes observed to be benefactors. Listen—

Even a stranger doing good is a relative, while a relative doing harm is a stranger (an enemy); a disease taking its birth in the body is injurious, while a medicinal herb produced in the forest is salutary. Moreover,

There was a servant of the king S'u'draka, Vi'ravara by name, who in a short time, offered up his son.

Chakravâka. asked how it was; the king related--

Fable VIII.

Formerly I fell in love with Karpúramañjari', daughter of the royal gander, Karpúrakeli by name, who lived in the pleasure-lake of king S'údraka. A certain prince, Vi'ravara by name, coming from some country, approached the royal gate and addressed the porter thus--I, for one, am a prince whose object is wages (to seek service); procure me the sight of the king. Thereupon, he, being ushered into the royal presence by him, said—Sire, if you wish to engage me as a servant fix my salary. S'u'draka asked--What is your salary? Vi'ravara replied—Four hundred gold coins per day. The king demanded What are your accoutrements? Vi'ravara replied—my two arms, and the third, my sword. The king said--This is not possible. On hearing that he bowed and departed. Now the ministers observed—Sire, having given him his four days' pay let us know his characteristic nature—whether he receives such salary usefully (deservedly), or without being of use. Then, in accordance with the ministers' advice,

Vi'ravara was called back and given a betel-nut-roll and four hundred coins of gold. The king very secretly watched the use he made of them. Half of the money Vi'ravara gave to the gods and the Bráhmaṇas; half of what remained to the distressed, and the remainder he spent in food and amusements. Having done all these daily duties he attended, sword in hand, at the king's door, day and night. He also went home whenever the king ordered him to do so.

Once, on the fourteenth night of the dark half of a month, the king heard a plaintive sound of lamentation. S'u'draka asked--Who waits at the door? He replied--I, Vi'ravara. The king said—Follow the sound of wailing. Saying, 'As Your Majesty commands,' away went Vi'ravara. Now the king reflected—It is not proper that I sent this prince, all alone, in the pitchy darkness. I will, therefore, go after him and see what this might mean. So the king, too, took his sword and went out of the city, following his course. Vi'ravara, on reaching the place, saw a woman, endowed with beauty and youth and decorated with ornaments of every description, crying; and asked her—Who are you? Why do you weep? The woman replied—I am the goddess of royalty of this king, S'u'draka. I have long lived in great happiness under the shadow of his arms, but now I shall (have to) go elsewhere. Vîravara said—Where there is a possibility of danger there is also a remedy. By what means then will the stability of your divine self here be ensured? The goddess of royalty said—If you will offer up your son, S'aktidhara, endowed with thirty- two auspicious marks, to the goddess Sarvamaṇgalá (presiding over all blessings), then I can again live here happily for a long time. Saying so she disappeared from view.

Vîravara then went home and roused his wife, who was asleep, and his son. They having shaken off their sleep rose and sat down. Vi'ravara communicated to them all that the goddess had said to him.

Hearing that Śaktidhara, being full of joy, said—Blessed am I, being such as will be useful for the preservation of our lord's sovereignty. Then father, what occasion is there for delay? The use of this body, in such a cause as this, whenever it may be, is praiseworthy, For.—

A wise man should give up his wealth and life for others; their abandonment in a good cause is better when destruction is certain.

S'aktidhara's mother remarked—If this is not to be done, then by what other act can a return be made for the high salary paid in gold? Having thus deliberated they all went to the temple of Sarvamaṅgalá. There having offered worship to the goddess, Vi'ravara said—O goddess, be propitiated. May the great king S'u'draka be ever triumphant (prosper)! Accept this offering. With these words he cut off his son's head. Then Vîravara thought to himself—As for the salary received from the king, it has been repaid. Now that I have become sonless, life is but a mockery (miserable) with me. Thinking so he cut off his own head. Then his wife, too, being oppressed with grief for her husband and son, did the same. Having heard and seen all that, the king, filled with astonishment, said to himself—

Insignificant creatures, like myself, live and die: but there never has been nor will ever be, in this world, one like unto him.

So I shall have nothing to do with my kingdom, which is deserted by him. Then the sword was raised by S'u'draka also to lop off his head. Now the goddess Sarvamaṅgalà, appearing in a visible form, seized the king by the hand and said—Son, I am pleased with thee. Desist from this adventure. Thy kingdom is secure even after thy death. The king prostrating himself before her said—O goddess, of what use is kingdom to me or what have I to do with life? If you wish to take compassion upon me, let this Vi'ravara, with his wife and son, live (be reanimated) with the remnant of my life. Or else, I will pursue the course which has fallen to my lot. The goddess said—Son, by this noble generosity of thy heart and thy kindness to thy servants, I am pleased with thee in every way. Go and prosper. Let this prince, too, with his family, revive. With these words the goddess vanished from sight. Thereupon Vi'ravara, being restored to life with his wife and son, went home. The king, too, quickly returned unobserved by them, and having entered the inner apartment of his palace slept as before. Now Vi'ravara, on guard at the door, being again questioned by the king replied—My liege, the woman who was crying disappeared when she saw me. There is no further news. Hearing these words the king was pleased and said in astonishment—How praiseworthy is this magnanimous person! For,

Being generous he should speak sweetly; he should be valiant without boasting; he should be munificent, but without

shedding his bounty on the unworthy; and he should be bold without being harsh.

All these characteristics of a great man are found in him. Then in the morning the king having called together a council of great men, narrated before them the whole account and bestowed on him the kingdom of Karṇâṭa, as a mark of his favour. What then, is a stranger wicked merely because of his nature (or class)? Even among these (strangers) there are those who are good, bad and middling. Chakravàka said—

He is a bad minister (or, is he a minister) who, having regard to the will of the king represents (recommends) what ought not to be done as proper to be done: better is the pain caused to the master's mind than his ruin brought about by his doing what is improper.

A king, whose physician, spiritual guide and minister are flatterers, fast loses his health, his religious merit and treasure.

Hear, my liege.

'What was obtained by one through the force of merit I too shall gain'—A barber, who, through avarice, thus coveted a treasure, lost his life for having killed a mendicant.

The King asked how that was. The minister related—

Fable IX.

There was in the city of Ayodhya', a Kshatriya, by name Chúḍâmaṇi. He, longing after wealth, long worshipped S'iva (*lit.* the god who has the crescent-moon for his crest-jewel) undergoing great bodily hardships. Thereafter when he was purified of his sins, the lord of the Yakshas, at the command of the Lord, appeared before him in a dream and bade him thus—To-day in the morning thou shalt get yourself shaved and stand concealed, stick in hand, at the door of thy house. Then whatever mendicant thou shalt see coming into thy courtyard, him thou shalt strike mercilessly with thy stick. Then the very moment the mendicant will turn into a pot full of gold coins. With that (wealth) thou canst live happily during the rest of thy life. Then these instructions being carried out the result followed (as directed). Now the barber who was called for shaving saw this and said to himself.—

Ah, this is the way to obtain a treasure. Why should I not then try the same! Thenceforward the barber, lying concealed

in that manner every day, stick in had, awaited a beggar's arrival. One day he, having found such a beggar, struck him with his stick and killed him. For that offence the barber, being punished by the king's officers, lost his life. Therefore I say—'What was obtained by one through the force of merit' &c. The king remarked—

How can a stranger (*i. e.* his real character) be known by narrating stories of the past—whether he is a disinterested friend or a traitor?

Well, let it pass. Let us attend to what concerns us immediately. If Chitravarṇa is on the table-land of Malaya, what is best to be done now? The minister said—I have heard from the mouth of the spy that came here that Chitravarṇa has disregarded the counsel of the great minister, Vulture. It will be easy, therefore, to conquer the fool. For it is said—

An enemy who is avaricious, cruel, lazy, treacherous, careless, cowardly, unsteady, foolish, and a despiser of warriors, can be easily destroyed.

Therefore before he blocks up the gates of our castle, let Sa'rasa and the other generals be ordered to rout his army in the rivers, mountains, wilds and passes. For it is said—

A king should cause the enemy's army to be destroyed when it is fatigued by long marches, hemmed in by rivers, mountains and forests, terrified by the fear of dreadful fires, distressed by hunger and thirst, careless, engaged in eating, afflicted with diseases and famine (or want of supplies), not in good order (disorderly), reduced in numbers, distressed by rain and wind, incommodiously situated in places full of mud, dust or water, scattered about, or put to flight by robbers. Moreover,

A king should destroy (his enemy's army) sleeping by day being fatigued by its keeping awake (the whole night) through the fear of an attack, and thus having the soldiers in it overpowered by sleep.

For this reason, let our generals go and destroy the force of that careless (*lit.* blundering) king day and night, according to the opportunities they might get. This being done, many of the soldiers and generals of Chitravarṇa were killed. Upon this Chitravarṇa being dejected said to his minister, Dûradarśî—Sir, why do you neglect us? Have I in any matter acted insolently towards (insulted) you? For it is said—

One should not act in an unbecoming way simply because one has obtained a kingdom ; for insolence (*lit.* want of modesty) destroys wealth as old age destroys excellent beauty. Moreover,

One who is diligent gets wealth ; he who eats what is wholesome gets health; a man who is healthy gets happiness; one who is resolute (*lit.* closely applying oneself to study) gets mastery over learning; and one who is well-trained, gets religious merit, wealth and fame.

The Vulture said—My lord, hear me—

A king although illiterate (not well-versed in politics) attains great prosperity by having in his service men advanced in knowledge, as does a tree growing by the water-side. Moreover,

Drinking, (inordinate attachment to) women, hunting, gambling, squandering (*lit.* wrong use) of money and the harshness of speech and punishment—these are the vices in (or, the sources of calamities to) kings. Again,

Neither by one wholly intent on enterprise (and hence acting precipitately), nor by one whose mind is tossed between means (and not coming to a decision), can noble riches be obtained : fortune abides in statesmanship and heroism.

Your Highness, observing (or, taking note of) the (over—)enthusiasm (or activity) of your army and solely intent on adventure, did not heed even the counsels I laid before you, and used harsh words. Hence this is the fruit of your mis-behaviour (or, erroneous policy) that you have been experiencing. For it is said—

What king who is ill-advised, (or, has bad ministers) does not suffer from the (evil consequences of) errors of policy ? Whom, eating unwholesome things, do diseases not afflict ? Whom does not wealth make proud ? Whom does not Death kill ? And whom do not the amorous sports of women torment ?

Moreover,

Dejection destroys joy, the advent of winter (the beauty of) autumn, the sun darkness, ingratitude a benedictory act, the attainment of what is desired (or, liked) sorrow, a right course of conduct adversity, and misbehaviour wealth, although abundant.

Then I too thought to myself—This king is wanting in discrimination. Or else, how can he obscure the moonlight of the counsels of political science with the flameless fire-brand (or, meteors) of (foolish) speeches ? For,

What good can science do to him who is himself wanting in talent? Of what service is a lamp to him who has no eyes?

For this reason I too remained quiet. Upon this the king said with folded hands—Sir, let this my fault be connived at. Now instruct me in such a way that having returned with the remnant of my forces I shall go back to the mountain Vindhya. The Vulture said to himself—This must be remedied. For,

In the case of deities, one's preceptor, cows, kings, Brâhmaṇas, as also children, old men and sickly persons, anger should always be restrained.

The minister having smiled said—Fear not my lord. Take heart. Listen, my lord—

The talent of ministers is tested (or, is exhibited) when a plan fails (or, when an alliance is broken), and that of physicians in diseases wherein all the three humours are most malignantly disturbed: for who is not wise when all goes on smoothly? Moreover,

Little minds attempt little and are greatly embarrassed; while men of firm minds undertake great things and remain undisturbed.

Having therefore stormed the (enemy's) castle I will take you, in a short time, to the Vindhya mountain, accompanied with glory and power. The king asked—How can this be achieved now with the small force (at our command)? The Vulture said—My lord, everything will be accomplished. Because in the case of a conqueror promptness of action is the guarantee for the accomplishment of success. Let the gates of the castle then be blocked up at once. After this, the spy, crane, came to Hiraṇyagarbha and told him—Sire, king Chitravarṇa relying on the advice of the Vulture, small as his army is, is going to blockade the castle-gates. The royal Swan said—Sarvajña, what is to be done now? Chakraváka replied—Let the discrimination of strong and weak men in our army be made. On that being known let presents of gold, garments and the like be made, as marks of royal favour, according to merit. For,

The goddess of wealth never leaves him, the lion among kings, who saves even a *cowri* from being ill-spent, as if it wer worth a thousand coins of gold, but spends in crores with a liberal hand on proper occasions. Again,

In a sacrifice, on the occasion of a wedding, in (averting) a calamity, for the destruction of the enemy, in an act which would redound to one's fame, in securing friends, on beloved women, in (relieving) relations who are penniless—in these eight casess money can never be (said to be) over-spent.

For,

A fool for fear of spending a little brings about the ruin of the whole: what wise man will forego his merchandise through the extreme dread of duty (to be levied on it)?

The king asked—How can an extraordinary expenditure be advisable at this (critical time)? For it is said—One should save money against (pecuniary) difficulties. The minister—How can a monarch hav difficulties? The king—Lakshmî sometimes forsakes (a king). The minister—(wealth) even though hoarded vanishes. Leave aside, therefore, parsimony, my lord, and encourage your valiant soldiers with gifts and honours. For it is said—

Warriors who know each other, who are well pleased, who are bent on even sacrificing their lives and who are nobly born, when well honoured, conquer the enemy's force.

Moreover,

Even five hundred good warriors, who are possessed of excellent character, united, resolute and brave, can rout a whole army of the enemy. Again,

A man who does not know how to discriminate (distinguish between good and bad), who is fierce and ungrateful, as also a seeker of self-interest, is abandoned even by the great; how much more so then by ordinary men? For,

Veracity, bravery, mercifulness and munificence—these are the principal qualities of a king: a prince who is void of these certainly meets with censure.

On such an occasion, the ministers themselves, must, of necessity, be treated with marks of distinction. Says the precept—

He whose fortune is bound up with one's own, and who rises or falls along with one—him, a trusty person, one (a king) should appoint to guard his body (*lit.* life) and the treasury.

For,

The king who has for his councellors a rogue, a woman or a child, sinks into the ocean of state-business, being hurled into it by the gales of erroneous policy.

Listen, my lord.

The earth will yield wealth to him whose joy and anger are well regulated, who has a firm belief in the teachings of the Śàstras, and who, every day, attends to his servants.

A king should never despise his ministers as such, whose rise and fall take place with his own. Since,

When a king, blinded by vanity, sinks into the perilous ocean of state-matters, the action of a friendly ministry proves to be a helping hand (to him).

Now Meghavarṇa, having come and bowed to the king, said—My lord, favour me with a glance. The enemy is at the castle-gate anxious for fight. Sallying forth then, at the command of Your Majesty's feet, I will display my valour, by which (act) I will pay off the debt I owe to Your Majesty. Not so, said Chakraváka. If we are to go out and fight, then in vain have we taken shelter in the fortress. Moreover,

A crocodile, although formidable, can be easily overcome when come out of water; and the lion, although brave, is like a jackal when he is out of the forest.

My lord, you should go in person and witness the fight.

For,

Having put forth his army, a king should make it fight under his own inspection: for, does not even a dog act the lion, indeed, when led on by his master?

Then they all went forth to the castle-gate and fought a great battle. The next day king Chitravarṇa said to the Vulture—Sir, fulfil (*lit.* bear out) your promise now. The Vulture said—My lord, just hear me.

When it (a fortress) is incapable of holding out for a long time, or is very small, or is commanded by a foolish or vicious officer, or is not well protected, or is manned by timid soldiers, that is said to be the calamity of a fortress.

As to this, it does not exist here.

Treachery, a prolonged siege, assault and daring valour (a desperate fight)—these are declared as the four ways of capturing a fort.

In this direction I will make an effort to the best of my ability. He whispers into his ear—Thus, thus. Then, as the battle raged at (all) the four gates of the fort, even before the sun had risen, the crows set fire to the houses in the interior of the fort all at once. Thereafter, hearing the tumultuous cries—' The fort is taken, the fort is taken, '—and seeing the fire actually spreading through several houses, the soldiers of the royal Swan, as well as the other residents of the fortress, quickly entered the pond. For,

At the proper time and to the best of one's ability one should hold a good consultation, display good valour, fight bravely or effect an honourable (or, orderly) retreat, but should not (pause to) think (*i.e.*, should not hesitate, but promptly act).

The royal Swan, who, being habituated to ease, was moving slowly, accompanied by Sárasa, was attacked by the Cock, Chitravarṇa's general, and surrounded. Hiraṇyagarbha said to Sàrasa—General Sárasa, you should not destroy yourself out of regard for me. You can still make good your escape. Go, then, and save yourself by plunging into the water. Make my son, Chūḍâmaṇi by name, king, with the consent of Sarvajña. Sârasa said—My lord, please utter not such unbearable words. May Your Majesty be triumphant as long as the sun and moon endure in heaven. My lord, I am the commanding officer of the castle. So the enemy shall enter by the gate-way smeared with my flesh and blood. Moreover, my lord—

A master who is forbearing, munificent and an appreciator of merits, is obtained with difficulty.

The king observed—This is true, indeed, but—

Even a servant who is honest, diligent and devoted (to his master) is, I think, difficult to be found.

Sárasa said—My lord, hear me again.

If after having avoided a fight there could be no fear of death, then it would be proper to go away from here : but if death be the inevitable lot of a creature, why should reputation be tarnished in vain ? Again,

In this wordly existence, which is as evanescent as the curling up (or, sportive motion) of a wave raised by the wind, the sacrificing of one's life for another's sake happens by virtue of merit.

The king, the ministry, the country, the forts, the treasure, the army, the allies, the subjects (in general) and the orders of citizens are the essential constituents of a kingdom.

My lord, you are the master, and must be saved by every means. For,

The subjects when abandoned by the king cannot live, though prosperous : What can a physician do, although he be a Dhanvantari, to one whose life is spanned ? Moreover,

When the lord of men perishes, the world of mortals also perishes , and when he rises it rises, even as a lotus fades when the sun sets and blooms when he rises.

By this time the Cock came and inflicted very severe wounds on the royal Swan's body with his claws. Thereupon the Sârasa quickly coming up screened the king with his own body. Thereafter the Sārasa, although overwhelmed with the strokes given by the Cock with his nails and bill, protected the king with his body and threw him into water with a push; and then slew the Cock, the general, with a stroke of his bill. Afterwards the Sârasa, too, was killed by many (attacking him) in a body. Now king Chitravarṇa entered the castle, caused the things in it to be taken away, and being hailed by bards singing the panegyrics of his victory, went back to his army.

Now the princes observed—In that army of the king that Sárasa alone was meritorious who saved his master by sacrificing his own body. For it is said—

All cows bring forth calves that have the shape of the cow-kind: but some one alone produces one, the master of a herd (the best of bulls), having stout and muscular shoulders (*lit.*, having shoulders that are rubbed against by his horns).

Vishṇuśarmâ said—May he, the magnanimous one, enjoy the blessings of heaven, having the females of the Vidyâdharas as his attendants. For it is said—

Those brave men, devoted to their master and grateful, who sacrifice their lives for their master, go to heaven.

Wherever a brave man is killed, surrounded by his enemies, he obtains the eternal worlds, if he does not show weakness (cowardice in battle).

You have heard (all that relates to) War. The princes said—We have heard it and become happy. Vishṇus'armá said—Let there be this much more also:—

Let kings never wage war, with elephants, horses and foot-soldiers: but let their enemies flee for shelter to the caverns of mountains, being borne away by the gales of policy and counsel.

End of the third collection of stories in the Hitopades'a, styled 'War.'

Chapter IV.

Peace.

At the time of narrating the stories again the princes said—Sir, we have heard about war. Tell us what relates to Peace now. Vishṇus'armâ said—May you listen. I will tell you even about Peace which is introduced by the following verse :—

When the great battle had taken place between the two kings whose armies were annihilated, a peace was made in a moment with their words by the arbiters, the Vulture and the Chakrava'ka.

The princes asked how it was. Vishṇus'armà thus related—Then the royal Swan asked—Who was it that threw fire into our fort? Was it a stranger (one from the party of the enemy) or some one residing in our fort, instigated by the enemy? Chakra. said—My lord, that causeless (disinterested) friend of Your Highness, Meghavarṇa, with his retinue, is not to be seen. So I think it must have been his work. The king reflecting for a moment said—This is surely (the play of) my evil luck. For it is said—

It is the fault of (adverse) fate and not of ministers, that a business, although well-planned, sometimes fails, as destiny would have it.

The minister said—This also is said—

Being reduced to an adverse state a man blames his fate; but the fool never knows (that it was the result of) his own faults in actions. Moreover,

That foolish man (*lit.* of wicked intellect), who does not approvingly follow the advice of his friends who have his welfare at heart, perishes like the silly tortoise that fell off from a piece of wood.

The king asked how it was, and the minister related—

Fable I.

In the country of Magadha there is a lake called Phullotpala (with-full-blown-lotuses). In it lived for a long time two geese,

named Saṃkaṭa and Vikaṭa, and also a tortoise, their friend, named Kambugrîva. Once some fishermen having come there said—We shall stay here to-day and (to-morrow) morning kill the fishes, turtles and others. On hearing that the tortoise said to the geese—Friends, have you heard the talk of the fishermen? What should I do now? The geese replied—Let it be ascertained again (what they will do) and then we shall do in the morning what is proper to be done. The tortoise observed—Not so. For I have seen a past occurrence here (or, I have seen the evil consequences of such a course here;—or, I see danger in this). And in respect of this it is said—

Anâgatavidhâtá (Provider-against-the-evil-not-come) and Pratyutpannamati (Ready-witted)—these two flourish happily while Yadbhavishya (Come-what-will-be) perishes.

The two asked—How was this? The tortoise then related—

Fable II.

Formerly in this very lake, when fishermen like these had come, three fishes took counsel together. A fish, Anàgatavidhàtá by name, was one of them. He said—As for myself I will go to another pond. Having said so he went to another pool. Another fish, Pratyutpannamati by name, observed—Since there is no certainty of future events happening (as expected or in a particular way) where can I go? So when the emergency arises I shall act as the occasion would require. For it is said—

He is (really) talented who counteracts (surmounts) a difficulty as it arises; just as the wife of a merchant concealed her lover before (his very) eyes.

Yadbhavishya asked how it was. Pratyutpannamati related—

Fable III.

There was in Vikramapura a merchant, Samudradatta by name. His wife, named Ratnaprabhá, always sported with one of her servants. For,

There is no one who is disagreeable to women, nor one who is beloved by them; but they ever long for a new one, like cows seeking fresh grass in a forest.

Now on one occasion that Ratnaprabhâ was seen impressing a kiss on the servant's mouth, by Samudradatta. Thereupon that profligate woman going up to him quickly said—My lord, great must be the fondness for ease of this our servant, since I have

found out by smelling his mouth that he eats camphor, having stolen it. For it is said—

The eating capacity of women (*lit.* food—as compared to that of men) is said to be twofold, their talent fourfold, their energy sixfold and their passion eightfold.

Hearing those words (of the woman) the servant getting angry said—Who can stay in the house of a master whose wife is of this sort—a house wherein the mistress smells the mouth of a servant every moment ? Saying this he got up and walked off. The merchant with great difficulty persuaded him and retained him in his service. Hence I say—He is really talented who counteracts &c. Thereafter Yadbhavishya said—

What is not to happen can never happen and what is to happen can never be otherwise: Why is this medicine, which destroys the poison of anxiety, not drunk ?

Then in the morning Pratyutpannamati, being caught in the net, feigned himself dead and so remained. Thereafter being removed from the net he jumped to the utmost of his power and entered deep water. While Yadbhavishya being caught by the fishermen was killed. Hence I say—Anágata-vidhátà &c. Therefore so contrive it that I shall get to another pond to-day. The two geese said—You will be safe when another pond is reached. But what will be your means of safety (or, how will you fare) while going on land ? The tortoise replied—Contrive that means by which I shall be able to go along with you by the aerial path. The two geese said—How can such a contrivance be possible ? The tortoise replied—You take in your beaks a piece of wood which I will seize by my mouth, so that I too shall go with ease by the force of your wings. The two geese said—This contrivance is possible. But,

While thinking out a remedy a wise man should also take into account accident (or, possible hindrances, obstacles): the young of a foolish crane were eaten by mungooses before his very eyes.

The tortoise asked how it was. The two geese thus narrated—

FABLE IV.

There is in the Northern country a mountain Gṛidhrakûṭa by name. There in a fig tree on the bank of the Airâvatî lived

some cranes; and in a hole at the foot of the tree lived a serpent who used to eat their little ones. Now a certain old crane, hearing the wail of the cranes afflicted with grief, said—Get some fish and have them spread one by one in a line from the burrow of the mungooses to the hole of the serpent. Then by the mungooses coming here, being attracted by the food, the serpent will necessarily be seen and killed on account of their natural antipathy. Now this being done what was expected came to pass. But the mungooses heard the cry of the young cranes; so after that they mounted the trees and ate the young ones of the cranes. For this reason we say—While thinking out a remedy a wise man, &c. On seeing you borne along by us the people must say something. Hearing that if you will give a reply your death is certain. So, all matters considered, you should stay here.

The tortoise replied—What? Am I a fool? I will not say anything. Then the plan being put into execution, all the cow-herds observing the tortoise in that situation ran after him and exclaimed:—Among them one said—If this tortoise falls he should be roasted just here and eaten. Another said—He should be dressed on the spot and eaten. A third said—We will take him home and eat him. On hearing those harsh words the tortoise, full of rage and forgetting his original resolve, said—You shall eat ashes. But just as he uttered these words he fell down and was killed by the cow-keepers. Hence I say—That fool who does not, &c. Now the crane, employed as a spy, came there and said—My lord, just at the beginning I had said it was necessary to search the castle every moment. You did not do that: and so the fruit of your neglect to attend to it (my warning) has been experienced. As to the burning of the fortress it was done by a crow named Meghavarṇa at the instigation of the minister, the Vulture. The king, sighing, said—

He, who puts confidence in his enemies either for affection (shown) or a friendly act done, is awakened (roused to stern reality) when ruined, like a man sleeping when fallen from the top of a tree.

The spy said—When, having effected the burning of the castle, Meghavarṇa went away, Chitravarṇa being pleased said—Let this Meghavarṇa be installed king of this Karpu'ra-dvîpa. For it is said—

One should never ignore (*lit.* render fruitless) the service rendered by a servant who has done his duty ; but should gladden (encourage) him by rewarding (his services) with the mind, speech and eyes.

Chakravâka—What then ? The spy—Then the prime minister, the Vulture, said—my lord, this is not proper. Bestow upon him some other favour. For,

Giving advice to one who is inconsiderate is simply like pounding chaff (a bootless labour) ; an obligation conferred upon a mean person is like pissing on sand.

Moreover, a base man should not be placed in the station of the great. For,

A low person having obtained an exalted position desires to kill his master, just as a mouse having been raised to the state of a tiger went forth to kill the sage.

Chitravarṇa asked—How was this ? The minister related—

Fable V.

In the penance-grove of the great sage Gotama there lived a hermit, Mahâtapas by name. He (once) saw, in the vicinity of his hermitage, a young mouse fallen from the mouth of a crow. The sage being naturally tender-hearted reared it up with grains of wild rice. Now a cat ran to eat the mouse, on seeing which it ran to the sage's lap for shelter. Then the sage said—O mouse, be thou a cat. Then the cat would run away on seeing a dog. Then the sage said—Thou fearest a dog ? Be thou a dog thyself. Now the dog was afraid of a tiger, so that the dog was changed into a tiger by the sage. But although a tiger, the sage did not regard him as anything better than a mouse. Now all the people when they saw the sage and the mouse would say—By the sage the mouse was changed into a tiger. Hearing this, the tiger, being distressed at heart, said to himself—So long as this saint lives, this ignominious talk about my real nature will not vanish. Thus reflecting he went forth to kill the saint. Thereupon the holy man, knowing that (his intention), again changed him into a mouse, saying—Be thou a mouse again. Hence I say, a mean man having obtained an exalted post &c.

Moreover, you should not think that this is easy to do. Listen.

Having devoured many fishes of the best, middle and the ordinary sort, a crane died afterwards through excessive greed ,

being seized by a crab. Chitravarṇa demanded how it was, whereupon the minister thus related—

FABLE VI.

There is, in the Málava (Malwa) country, a lake, Padmagarbha by name. There a certain crane who was old and decrepit stood showing himself to be sad at heart. He was observed by a crab and asked—Why do you stand thus without looking for food? The crane said—Friend, listen. The fish are the means of my sustenance. And they are certain to be killed by fishermen coming here. (For) such a talk I heard near the city. So for want of means of subsistence my death is imminent. Aware of this I am not thinking of eating even. Now all the fishes thought to themselves :—This time at least he appears to be our benefactor. So let us just consult him as to what is best to be done. For it is said—

An alliance should be formed even with an enemy disposed to do a service, and not with a friend doing injury : for a deed of benevolence and injury should be known to be the signs of these (*i.e.*, a man being a friend or foe).

The fishes asked—O crane, what is the means of our safety now? The crane replied—There is a remedy for your protection, *viz.*, going to another pond. I shall carry you one by one there. The fishes said—Let it be so done. Then the crane carried the fishes one by one and devoured them. After that the crab said—O crane, take me there also. Thereupon, the crane too, longing for the flesh of the crab which he had never tasted before, carried him there and placed him on the ground. The crab also, seeing the place strewn with the bones of the fishes, said to himself—Alas! I am undone, an unlucky creature. Well, I will act now as the time requires. For,

One should dread a danger so long as it has not come : but seeing that the danger has arrived, one should strike a blow like a hero (*lit.*, like one not daunted, or boldly). Moreover,

When a wise man being attacked sees no benefit to himself (from not fighting) he dies fighting with his foe (or, he dies fighting, along with his foe). Again,

When without fighting destruction is certain, but in fighting there is some chance of living—that the wise declare to be the time for fighting.

Thus reflecting the crab cut off the neck of the crane, who threupon died. Hence I say—Having devoured many fishes

&c. Upon this king Chitravarṇa said again :—Just hear me, minister. I have thought thus of the matter. That Meghavarṇa, if left king here, will send us all the best things that are to be found in Karpūradvîpa, so that I might live in great luxury on mount Vindhya. Dûradarśî, having smiled, said—My lord,

He who rejoices over things which have not come to pass suffers contempt like the Bráhmaṇa who broke the pots.

The king asked how it was; the minister went on—

FABLE VII.

There was a Brâhmaṇa, called Devaśarmá, in the city of Devakoṭa. On the great equinox day he got (as present) an earthen pot full of barley. With it, he, being oppressed with the heat of the sultry sun, slept in a part of a potter's shed filled with earthenware. Then having taken a stick in his hand to protect the Saktus (from mice) he fell into a reverie—If by selling this barley-pot I can get ten cowries, I will buy with them pitchers, Śarâvas and the like, just here. Selling these (at an advantage), and with the money thus increased manifold, I will buy, over and over again, betel-nuts, cloth and other articles, and will raise my fortune till it could be reckoned by lacs, and then marry four wives. I will then show greater love to her among the fellow-wives who is endowed with beauty and youth. Then when her co-wives, their jealousy being excited, will quarrel with her, I being overpowered by rage, will strike them with a stick thus—With these words he hurled forth the stick (he had in his hand), so that his pot containing the barley was brokn into pieces and many other pots destroyed. Now the noise brought in the potter who discovering the pots in that condition reproved the Brâhmaṇa and drove him out of the interior of the shed. I say therefore—He who rejoices over things &c.

On hearing this the king said to the Vulture—Friend, tell me what is proper to be done. The Vulture said—

Of a king swollen with pride as of an elephant in rut (infuriated, ungovernable), and therefore going astray, the leaders (advisers, drivers), indeed, meet with censure (incur blame).

I solicit your attention, my lord. Did we conquer the fort by the pride of our strength (or, army, *i.e.*, by sheer force) or rather by a stratagem, suggested by your glory? The king

replied—By means of a scheme devised by Your Excellency. The Vulture said—If my advice is to be followed, then let us go back to our country. Else, after the advent of the rainy season, if the war is renewed with an enemy of equal power, it will be impossible for us, who are stationed in a foreign country, even to return home. So having made peace for the attainment of both prosperity and glory, let us go away. The fortress has already been taken and renown gained. This much is what I approve of. For,

A king has a (true) adviser (*lit.* helper) in him, who considering his duty as foremost and not minding what his master likes or dislikes, says things which are true although unpalatable.

In a battle both the parties are sometimes ruined; so one should not jeopardize his advantages: thus has Bṛihaspati declared. Moreover,

Who, that is not an idiot, will risk (*lit.*, place on the swing of doubt) in a battle the army of his allies, his kingdom, his own self, as well as his reputation? Moreover,

One should desire friendly alliance even with one's equals, since victory in a battle is uncertain: for were not Sunda and Upasunda, of equal valour, destroyed by each other?

The king asked how it was: the minister told (the following tale):—

Fable VIII.

In days of yore, two demons, Sunda and Upasunda by name, who were brothers, with the desire of obtaining the sovereignty of the three worlds, devoted themselves to Śiva's worship for a long time, suffering great bodily torment. Then the deity being pleased with them asked them to name the boon they wanted. Now the two, owing to the (influence of) the goddess of learning who had possessed them, gave utterance to quite a different wish from what they had intended to do. They said—If the Almighty God is pleased with us, may he give us his consort Párvatî. Then the Deity, although enraged, seeing that the granting of the boon was inevitable, gave Párvatî to those fools. Thereupon they two, the destroyers of the world and representing (as it were) sin and darkness (ignorance), being captivated by the excellence of her beauty and mentally yearning after her, began to quarrel,

each saying that she was his. But they having agreed between themselves to refer the matter to an umpire, that same Deity stood before them having come there in the from of an old Brâhmaṇa. Upon this the two asked the Bràhmaṇa—We have obtained this (goddess) by our own might. To which of us does she belong? The Brāhmaṇa spoke--

A Brāhmaṇa is esteemed when he is distinguished for his knowledge, a Kshatriya when powerful, a merchant when pre-eminently in possession of wealth and grain, and a Śûdra when serving the twice-born.

Now you two are the followers of the duties proper for the Kshatriyas; and so the rule for you is to fight. After this declaration, saying 'He has spoken well', the two whose valour was equally matched, struck each other at one and the same time, and met their doom. Therefore I say—One should form a friendly alliance even with one's equal, &c. The king--Why did you not say so before? The Minister--Did Your Highness hear my speech to its end? And even then this war was not commenced with my consent. This Hiraṇyagarbha possesses qualities which make him a fit person to form an alliance, and not to wage war with. For it is said--

One who is veracious, one who is noble-minded, one who is righteous, one who is mean-minded (or not an A'ryan), one in union with a number of brothers (or, relatives), one who is powerful, and one who is victorious in many battles—these seven kings are mentioned as fit to be entered into an alliance with.

One, who is veracious, is ever faithful to truth, and will not change afterwards when united by an alliance. He who is noble-minded, it is quite evident, will never act meanly even though his life be threatened.

For a righteous king, if attacked, every one will fight: he who is righteous is difficult to be uprooted on account of the love of his subjects and his dutifulness (his just conduct).

An alliance should be formed even with one who is mean-minded, when destruction is imminent; for without his assistance one who is noble-minded cannot pass time happily.

Just as a bamboo covered over with thorns cannot be (easily) uprooted on account of its being in close union (with others), so cannot one in union with a multitude of relatives.

There is no ordinance which says that one should fight with one's superior in power; for a cloud cannot, indeed, move contrary to the wind.

Through the prowess of one who has been victorious in many battles, like that of Paraśuráma (the son of Jamadagni), every one is made subservient (to one's wishes) in every place and at all times.

Enemies quickly yield to him with whom a victor in many battles forms an alliance, through his (the latter's) prowess.

Then this king, who is endowed with many qualities, should be made peace with. Chakraváka said—Spy, we have known everything. Go now and come back having gathered further intelligence. The king asked Chakraváka—Minister, who are those with whom it is not advisable to form an alliance? I wish to know them also. The minister replied—My lord, I will tell you that. Kindly listen.

One who is a child, who is old, who is subject to protracted diseases, he who is excommunicated from (or, disowned by) his caste, who is timid or has timid servants, who is avaricious or has avaricious servants, whose subjects (or, ministers) are disattached, who is exceedingly addicted to carnal pleasures, who is fickle-minded in receiving his counsels, who talks ill (or speaks disrespectfully) of the gods and the Bráhmaṇas (a blasphemer), one condemend by fate, a fatalist, he who is smitten with the calamity of famine, who is in danger (or, difficulty) from his army, one not in his own country (or, one not a native of the country), one who has many enemies, one whom time does not favour (*i.e.*, fighting at a very unfavourable time), and one who has departed from truth and religion (an apostate)—these are the twenty men (or kings) with whom one should not make peace but simply fight on; for these, if warred against in no time, fall into their enemy's hands.

On account of the little power (or, influence) a child(-king) possesses, people do not wish to fight for him; because one of a tender age is not able to know the fruit (consequences) of fighting or not fighting.

He who is old, and he who has been long ailing—these two, being destitute of the power of energy, are, undoubtedly, overpowered by their own men. He, who has been disowned by all his kinsmen, is easily uprooted; for those very kinsmen, when won over, kill him.

A coward, by reason of his giving up fighting, draws down ruin on himself. Similarly he who has timid servants is deserted by them in a battle.

By reason of his not distributing the spoils of war, the followers of an avaricious king do not fight for him. He who has greedy followers is killed by them when estranged by gifts (given by his enemies).

He whose subjects (or, ministers) are disaffected is forsaken by them in battle. One excessively attached to pleasures is easily assailable.

He who is fickle-minded in receiving his counsels is disliked by his ministers; and, on account of the unsteadiness of his mind, he is neglected by them in an important affair (or, when a necessity arises).

Owing to the supreme power of Dharma (religion) he who speaks irreverently of the gods and the Brâhmaṇas perishes of himself, as also one who is smitten by Fate.

Fate, indeed, is the only cause of prosperity or adversity :— he, who, depending on Fate, goes on thinking thus, does not move even for himself.

He who is overtaken by the calamity of a famine is ruined, while he who has danger from his army (or, whose army is disaffected) is unable to commence war.

He who is out of his country can be easily killed even by a petty foe, just as an alligator, although small, can drag even a powerful elephant.

He, who has many enemies, is, when embarrassed, like a pigeon in the midst of hawks; by whatever way he may pass, there he is killed in no time.

He who marches with (*lit.* musters) his army out of season is killed by one fighting in right time (*i. e.* seizing the most advantageous opportunity), as is a crow, with its vision gone at midnight, by an owl.

One should never make an alliance with him who is false to truth and religion; for, although won over by an alliance, such a man, on account of his perfidious nature, will soon undergo a change.

I will also give you additional information on the subject. Making peace, fighting, marching against the enemy, waiting (for better opportunities &c.), seeking shelter (by resorting to a fortress or a powerful king) and duplicity,—these are the six expedients. Finding out means to begin an undertaking, having

at command an abundance of men and stores, the proper division (affixing) of time and place, providing against accidents, and the final attainment of the desired object—these are the five parts of (the results to be attained by) counsel. Conciliation (the use of pacific means), giving gifts, discord (sowing seeds of dissension) and chastisement,—these are the four means. The power arising from the king's personal energy, the power arising from good counsel, and the power due to the possession of an adequate army and treasury—these are the three regal powers. Having always paid due attention to all these, sovereigns, who wish to make conquests, become great.

Royal fortune, which is not to be obtained even for the price of the abandonment of life, runs to the house of those who are consummate politicians, although fickle.

It is also said—

He whose wealth is equally apportioned, whose spies are well-disguised, whose counsel is kept secret, and who never speaks a harsh word to men, governs the earth bounded by the oceans (the whole).

Now, my lord, although the greater minister, Vulture, has proposed peace, yet that king, through the pride of his recent success, will not consent to it. So let this policy be adopted. Let the Sárasa king of Ceylon, Mahábala by name, our ally, cause a disturbance (by attacking it) in Jambudvîpa. For,

A war-like prince, marching about under profound secrecy with a well-composed army, should harass his enemy, so that he will be equally worried; for one, who is afflicted (*lit.* heated), will make peace with another equally afflicted.

The king, having approved of the plan, sent a crane, named Vichitra, to Ceylon with a confidential letter. Now the spy came and said—Sire, please listen to the affairs of the place. The vulture said this there. Since Meghavarṇa had stayed there for a long time, he knows whether or not king Chitravarṇa possesses qualities which make him a worthy person to make an alliance with. Thereupon that Meghavarṇa was called and asked by the king—Mr. crow, what sort of a king is that Hiraṇyagarbha or what sort of a minister is Chakravâka? The crow replied—Sire, king Hiraṇyagarbha is as magnanimous as Yudhishṭhira, while a minister of Chakravâka's type can nowhere be found. The king remarked—If so, how is it that he was taken in by you? Meghavarṇa observed with a smile—My lord,

What ingenuity is there in deceiving those who have reposed confidence (in you)? What sort of prowess is that if one kills a man who has fallen asleep having reclined on the lap?

Listen, my lord. The minister knew me at first sight. But the king was noble-minded, and so I could deceive him. And it is said—

He, who from his own analogy considers a knave to be a speaker of truth, is deceived, just as the Brâhmaṇa was by rogues with respect to a goat.

The king asked how it was. The crow thus related—

Fable IX.

A certain Bràhmaṇa had commenced a sacrifice in Gotama's forest. As he was wending his way back after having purchased a goat for the sacrifice at some village and taken it on his shoulders, he was noticed by three villains. Then the villains, thinking to themselves that if by some means they could get the goat they would display their wit to its utmost, stood under three trees at an interval of two miles each, on the way, awaiting the Bráhmaṇa's arrival. Now as the Bráhmaṇa passed on, one of the villains said—Ho Bráhmana, why is it that you are carrying a dog on your shoulder? The Bráhmaṇa replied—this is not a dog, but a sacrificial goat. Then he was addressed the same question by another villain standing next (to the first). On hearing that the Bráhmaṇa took off the goat from his shoulder, placed it on the ground and having examined it again and again, replaced it on his shoulder and set off, but with a wavering mind. For,

Surely the mind even of the good wavers on hearing the words of the wicked; and he who is led into confidence by such (words) perishes, as did the camel Chitrakarṇa.

The king asked how it was, upon which he thus west on:—

Fable X.

In a certain part of a forest there lived a lion, by name Madotkaṭa. He had three servants, a crow, a tiger and a jackal. Once, as they were roaming about, they saw a camel that had strayed from the herd and asked him where he had come from. He told his account. Then he was taken to the lion and presented. The lion gave him his word of safety, named him Chitrakarṇa and asked him to stay with him. Now on one occasion, owing to the lion's indisposition and there being a heavy rain, they, not getting anything to eat, were in distress.

Then they fell thinking—Let us manage things in such a way that our master will kill Chitrakarṇa. What have we to do with this thorn-eater? The tiger said—Our master has favoured him by giving his word of surety. How can this be possible then? The crow observed—Now that our master is grown lean (for want of food) he will commit even sin. For,

A woman oppressed with hunger will abandon even her son; a female serpent distressed with hunger will eat even her egg; what sinful act is a hungry man not capable of? Men when reduced to poverty, become cruel. Again,

A drunkard, one exceedingly careless, one gone mad (or, who is delirious), one fatigued, one who is in the power of anger, one who is hungry, one who is covetous, one who is timid, one engaged in a business brooking no delay, and a lover, mind not what is just.

Having thus deliberated they went to the lion. The lion asked—Have you got anything for food? They said—We have found nothing, even after an effort. The lion asked—What is the means of our sustenance now? The crow replied—By your not availing yourself of the food at command we are all in the jaws of death. What is the food at my command?—asked the lion. The crow whispered into his ear—Chitrakarṇa. The lion having touched the ground and then his ears, said—We have retained him here by pledging our word of safety. So how can this be possible?

As they (the wise) speak of the gift of safety as the greatest of all gifts, so they do not talk of land, nor of gold, nor of a cow, nor of food. Moreover,

If a supplicant be well protected, that fruit is obtained which is the reward of the performance of a horse-sacrifice which is rich in the gift of (*i. e.* which grants) all desires.

The crow said—your lordship need not kill him. But we shall so contrive it that he will consent to offer his own body. The lion, on hearing this, remained silent. Getting an opportunity thereby, the crow fabricated a plot and taking them all with him went up to the lion. Now the crow said—Lord, even after busy search we have found nothing to eat. While our lord is distressed by many fasts. So let him eat my flesh. For,

All subjects have, indeed, the king for their root (chief support). If the trees have roots (then only) man's effort (to rear them) will be successful.

The lion replied—Friend, better to part with life than to proceed to do a deed like this. The jackal, too, said the same thing, to which the lion replied that it could not be done. Then the tiger said—Let the master live on my flesh. The lion replied—This can never be proper. Now Chitravarṇa too, having got confidence, made a similar offer of himself. Just as he was saying that, the tiger ripped his side and killed him, after which he was eaten by them all. Hence I say—Surely the mind of the good &c. Then hearing the words of the third villain, the Bráhmaṇa, concluding that his own understanding was in error, threw down the goat, bathed and went home. Hence I say—He who from his own analogy considers a knave &c. The king asked—Meghavarṇa, how could you live so long among the enemies, and how could you win their favour? Meghavarṇa replied—Sire, what can one seeking to execute his master's business or having his own interest at heart not do? Behold:—

Do not people bear, O king, fuel on their heads for burning? The tide of a river, alhough washing the root of a tree, destroys it. Again it is said—

Having to achieve an object, a wise man should even bear his enemies on his shoulder, just as the frogs were destroyed by an old serpent (by doing so).

The king demanded how it was, and Meghavarṇa related as follows.

Fable XI.

There was in Jîrṇodyána (an old garden) an old serpent, named Mandavisha. He, unable to look for his food even, on account of his extreme old age, stretched himself on the bank of a lake and so lay there. Then being seen by some frog from a distance he was asked—Why don't you go in quest of your food? The serpent replied—Go your way, friend. What have you to do by questioning me, an unlucky creature? Thereupon, his curiosity being roused, the frog insisted on his telling it. The serpent said—Friend, I, wicked that I was, bit, as ill-luck would have it, the son of Kauṇḍinya, a learned Bráhmaṇa, residing in Brahmapura, who was about twenty years old and endowed with all the virtues. Then seeing his son, whose name was Suśîla, dead, Kauṇḍinya swooned away and rolled on the ground. Now all his relatives residing in Brahmapura came there and sat down. For it is said—

He is a relative who stands by one in a battle, in adversity, in times of famine, when a kingdom is subverted, at the royal gate, and in the cemetery.

Among them, one Kapila by name, who had just finished his course of Vedic studies, said—Oh Kauṇḍinya, your reason is gone and hence you lament thus. Hear—

Since Frailty, like a midwife, takes on her lap a creature that is born first, and the mother afterwards, what occasion is there for sorrow ?

Where are those potentates gone, with their armies, body-guards and equipages, the witness of whose exit (from her), the Earth stands as yet? Moreover,

The body is liable to accidents (*lit.* has accidents near to it), wealth is the abode of misfortunes, and unions are followed by separations—everything created is fragile.

The body, decaying every moment, is not observed (to do so), but is perceived when dead like a raw earthen pot placed in water when dissolved.

Death approaches a creature nearer and nearer every day, just as it does at every step of the man who is being conducted to the place of execution.

Transient are youth, beauty, life, hoarded wealth, prosperity and the company of beloved persons : a wise man should not allow himself to be deluded by them.

Just as two pieces of wood come together on the surface of the ocean, and, having met, part again, so (of a similar nature) is the association of creatures (they come together only to part again).

As some traveller halts under a shade, and having taken rest proceeds on his journey again, such is the company of creatures. Again,

When the body which is composed of the five elements is reduced to those five again, each component part being resolved into its original element, where is the room for wailing ?

As many darts of sorrow are driven into a man's heart as the number of connexions, delightful to the heart, he forms.

An eternal association, even with one's own body, is not obtained by any one; how little then with anything else? Moreover,

Connexion certainly indicates the possibility of separation, as birth indicates the coming of death which is unavoidable.

The result of associations with beloved persons, which are pleasant only in the beginning (or, at the first sight), is exceedingly dreadful, like that of unwholesome victuals eaten.

Again,

As the streams of rivers (ever) pass (flow) on, and never turn back, so do day and night, taking away with them men's lives.

The company of the good, which in this worldy life gives the best pleasure, is set at the head of miseries by reason of its ending in separation.

For this reason good men do not wish for the company of the good; for there is no medicine for (healing) the mind when wounded by the sword of their separation.

Meritorious were the acts done by Bharata and other kings; but those very acts, and they too, have met their end (have been buried in oblivion).

By his repeatedly thinking of death, of terrible punishment, all the efforts of a wise (thinking) man are relaxed, like leather-(straps or) knots when besprinkled with rain-water.

The very first night on which a man comes, O king, to reside in the womb, journeying steadily on (*lit.* without breaking his journey), from that night he approaches death nearer and nearer every day.

For this reason, to those who take a right view (or, understand the real nature) of this worldly existence, such sorrow is but the outcome (*lit.* expansion) of ignorance. Behold—

If ignorance is not the cause, but separation is the cause, of sorrow, then as days pass on, it ought to increase: how does it abate?

Therefore, friend, think of yourself (or, compose yourself) and give up indulgence in sorrow. For,

Not to think of them at all is the great medicine for the deep wounds of sorrow which appear all of a sudden, which are fresh, and which cut the vital parts.

Now, hearing his words, Kauṇḍinya rose up, appearing to be enlightened on the subject, and said—Away with residence in the hell of a house. To the forest itself shall I retire. Kapila observed again—

Even in a forest impediments (or, temptations) overtake those who are affected by passion; even in a house restraining the five organs of sense constitutes penance: the home is a

penance-grove to him, with passions subdued, who proceeds in an act which is irreproachable. For,

An afflicted man, in whatever Âśrama (stage of life) he may choose to be, should do the duties of religion, treating all creatures equally: external signs (such as bearing the holy staff, wearing dyed garments &c.) are not the cause of the performance of religious rites.

It is also said—

Those, who eat just to support life, lead a married life for progeny, and have speech but to declare the truth, surmount difficulties.

So also,

The soul is a river which has self-restraint for its holy stairs, truthfulness for its water, good disposition for its banks and mercy for its waves: bathe in this river, O son of Pàṇḍu: the inner soul is not purified by (physical) water. More especially,

He enjoys happiness who renounces this exceedingly worthless worldly life which is overwhelmed with the pains of birth, death, old age and diseases. For,

Pain is the real thing (existing in this world), and not happiness, since that is observed: the term happiness is applied to the removal (of the pain) of one afflicted with sorrow.

Kauṇḍinya said—Just so. Then the Bráhmaṇa, afflicted with sorrow, cursed me, saying—'From to-day thou shalt be the carrier of serpents.' Kapila said—Now you are incapable of listening to advice. Your heart is heavy with grief. Still, hear what is fit to be done.

Association (with other persons) should be given up by all means; if it cannot be given up it should be made with the good; for the company of the good is a medicine (for the disease of attachment to worldly things). Moreover,

Desire should be abandoned by every effort; if it cannot be abandoned, it should be entertained with respect to final emancipation; for such a desire is the medicine for (removing) it (desire in general).

On hearing this, that Kauṇḍinya, the fire of whose sorrow was extinguished by the water of Kapila's advice, became an ascetic (*lit.* took the holy staff). So, owing to the Bràhmaṇa's curse, I lie here to carry the frogs.

Now that frog went to the king of frogs, Jálapáda by name, and informed him of that. Then the chief of the frogs came there and mounted the serpent's back. The serpent, too, taking him on his back, moved about stepping beautifully. The next day, finding him unable to move about, the chief of serpents asked him why he was slow to move. The serpent replied—My lord, I am weak on account of want of food. The frog-king replied—We command you to eat frogs. Then saying, "This great favour is accepted," he ate up the frogs gradually. After that, finding the pond void of frogs, he devoured the frog-king also. Hence I say—Having to achieve an object, a wise man should even bear his enemies &c. Now, my lord, let us have done with the narration of old stories. My opinion is that we should make peace with this king, Hiraṇyagarbha, who is amply worthy of an alliance. The king said—What means this idea of yours? For we have beaten him in war. If, therefore, he lives as our vassal, let him do so; else we shall fight him again.

Just at the time a parrot coming from Jambudvîpa said—Lord, the Sàrasa king of Ceylon has invaded Jambudvîpa and continues to be there. The king asked in great confusion—What? The parrot told the same thing again. The Vulture said to himself—Well done, minister Chakravàka: you, all-knowing one, excellent, excellent! The king in anger—Let this king be alone then. Him I will first go and destroy, root and branch. The minister, Far-seeing, having smiled, observed—

One should not thunder in vain like the autumnal clouds: a great man does not disclose to another the object he seeks or does not seek (or the evil he meets with, or does not proclaim the good or evil he means to do another). Moreover,

A king should not engage many foes (*lit.* invaders) simultaneously; even the haughty (proud) cobra is certainly killed by many insects.

My lord, why should we go (from here) without concluding a treaty? For, in that case, he (Hiraṇyagarbha) will raise an insurrection after we leave. Again,

He, who without having ascertained the real truth about a thing (the true fact) yields himself up to anger, repents, as did the thoughtless Bràhmaṇa on account of his mungoose.

The king asked how it was. Dûradarśî thus related—

Fable XII.

There lived in Ujjayinî a Bráhmaṇa, named Mádhava. His wife who had been brought to bed left the Bràhmaṇa in charge of her infant child and went out to bathe. In the meantime the Bràhmaṇa received an invitation from the king to receive the presents to be given on the occasion of the Pârvaṇa Śráddha. On getting that the Bráhmaṇa, being naturally poor, thought to himself—If I do not go quickly some other Bràhmaṇa will take the presents. For,

If what is to be taken, what is to be given and what is to be done be not quickly attended to, time saps their best essence.

But there is no one here to take care of the child. What shall I do now? Or why care thus! I will appoint this mungoose here, which has been long tended by me and is just like a son to me, to look after the child, and go. He did so and went away. After he had gone, the mungoose seeing a black serpent crawling to the child, killed it and cut it into pieces. Presently the mungoose, seeing the Bràhmaṇa coming, ran to him with its mouth and paws covered with blood and rolled at his feet. Then the Bráhmaṇa, seeing it in that condition and concluding that it had eaten the child, killed it. After that as soon as the Bràhmaṇa went in and looked at his child, he found it lying down comfortably (quite well), while a serpent lay there killed. Then looking at his mungoose that had done him a service, his heart was pervaded with emotion and he was smitten with bitterest sorrow. Hence I say—'He who without ascertaining the real truth' etc. Moreover,

One should give up the collection of these six, *viz.*, lust, anger, want of judgement, greed, vanity and haughtiness: when these are abandoned a man becomes happy.

The king asked—Minister, is this your resolve? The minister replied—Just so. For,

Remembrance of important (weighty) affairs, clever guessing, decisive knowledge, firmness of purpose and secrecy of counsel are the most important qualities in a minister. Also,

One should not do a thing rashly; want of due consideration is the most favourite abode of misfortunes: riches, of their own accord, seek (*lit.* choose) him who acts after due deliberation, being attracted by his merit.

So my lord, if you are to follow my advice you should go after concluding a treaty. For,

Although four means are pointed out (mentioned) for the accomplishment of the desired object, their use is simply to make up the number; real success rests firmly with peace.

He asked—How can this (the concluding of a treaty) be possible? The minister—My lord, this can be quickly brought about. For,

An ignorant man can be easily satisfied; still more easily can one who is eminently learned: but even Brahmâ himself cannot please a man who is vainly proud of his little knowledge.

Especially because the king knows his duty and the minister is all-knowing. I knew this from the words of Meghavarṇa as well as from the business accomplished by them.

In all cases the virtuous tendencies (or, the virtues and tendencies) of those who are absent (*lit.* out of sight) are to be inferred from actions; therefore the proceedings of those whose actions are not to be observed are known from the ends achieved.

The king—Enough of discussion (*lit.* answers and replies). You may follow the policy you approve of. After this talk the great minister, Vulture, saying,——'I will do what befits the occasion,' set out for the interior of the castle. Now the crane, employed as a spy, came and said to Hiraṇyagarbha—

The great minister, Vulture, is coming to us to conclude a treaty. The royal Swan said—Minister, some partisan (of the enemy) might be coming here. Sarvajña, smiling, observed—My lord, there is no room for suspicion in this case. For this personage is the magnanimous Dûradarśî. Or rather, such is the behaviour of the weak-mined (or dull-headed). Sometimes they have no suspicion at all; at others they would suspect everything. For,

A swan, searching for lotus-sprouts (or stalks) in a lake at night, and therefore unable to discern (them) properly, being several times deceived by his seeing the reflections of stars (which he mistook for lotuses), does not eat the white lotus even during day-time, suspecting it to be a star: a man when once surprised (deceived) by a fraud, suspects evil even in truth.

When a man's mind is vitiated by wicked men, he has no confidence even in good men. A child having got (his hand) burnt by *páyasa* (milk boiled with sugar, rice &c.) eats curdled milk after having cooled it with his breath.

My lord, let us, therefore, hold in readiness presents of jewels and other things, the best that our means can allow, for his reception. This being done, the minister Vulture, who was received with marks of respect at the castle-gate by Chakravâka, having advanced forth, was conducted in and presented to the king, after which he sat on the seat that was offered to him. Chakravâka said—You are the master of all things here. Enjoy this kingdom according to your pleasure. The royal Swan said—Just so. Dûradarśî observed—It is just so. A speech, at considerable length, is unnecessary now. For,

One should win over a covetous man by wealth, the stubborn by joining the hands (by submission), a fool by ministering to his whims (humouring him), and a learned man by truthfulness (by whatever is suitable to the particular case).

Moreover,

A man should gain over a friend by honesty of purpose (sincerity of feeling), his relatives by ready reception, his wife and servants by gifts and an honourable treatment, and other people by a courteous behaviour.

You should therefore conclude a peace with this king, Chitravarṇa, of mighty power, and send him away. Chakravâka said—Kindly tell us also the conditions on which the (or how a) treaty is to be made. The royal Swan—What are the possible kinds of treaties? The Vulture replied—I will tell you. May you listen—

A king, distressed by being attacked by a more powerful (enemy) and having no other alternative left, should sue for peace, wishing to gain time.

Kapála, Upahára, Saṃtána, Saṃgata, Upanyása, Pratîkára, Saṃyoga, Purushántara, Adṛishṭanara, A'dishṭa, A'tmádishṭa, Upagraha, Parikraya, Uchchhanna, Parabhúshaṇa and Skandhopaneya—these sixteen are enumerated as the varieties of Peace. Thus do those who are well acquainted with the subject of treaties declare the sixteen species.

That is known to be Kapála Saṃdhi which is formed on equal terms (or between equal parties), while that is called Upahára which is brought about by (one of the parties giving) gifts (to the other).

The Saṃtána Saṃdhi is that in which the gift of a daughter in marriage precedes (is the preliminary condition), while Saṃgata is declared by the wise to be that which is formed on

the foundation of friendship. It is this Saṃgata Saṃdhi, which lasts during life in which the interests of both the parties are equally represented, and which is not broken by accidents (or, causes) either in prosperous or adverse times, that is also called, on account of its superior excellence, like that of gold, Káñchana, by those adept in the science of forming alliances.

That which is made by having in view the accomplishment of one's own object is called Upanyâsa by those versed in the doctrine of making overtures of peace (to an enemy).

I have conferred a favour upon him: he will repay it: the alliance which is formed on this principle is styled Pratîkàra.

I will render a service to him, and he too will render a similar one to me—that which is formed with such an intention is also denominated Pratîkâra, as in the case of Râma and Sugrîva.

When, having definitely aimed at the achievement of one common object (one goal to be reached), (two parties) enter into an alliance duly ratified (or, the terms of enforcement being well-secured), it is called Saṃyoga.

That alliance in which a condition is made (by each party) that its interests can be safeguarded by its principal warriors, is Purushàntara.

That in which an enemy lays down the condition that a particular party alone will accomplish his purpose is said to be Adṛishṭapurusha.

That in which a powerful (victorious) enemy forms an alliance on condition that a portion of land is ceded (to him by the other party) is designated A'dishṭa by those versed in the doctrine of peace-making.

That is spoken of as A'tmádishṭa in which common cause is made with one's own army. And when everything is relinquished to the enemy as the (only) means of saving one's life, that is called Upagraha.

That is styled Parikraya which is made at the cost of a part of, or the half of, or even the whole of, the treasury, in order that the rest (other property) may be saved.

That wherein very valuable lands are relinquished is called Uchchhanna; and when the whole fruit (produce) of the land is given away, it is called Parabhúshaṇa (ornament to the enemy).

That alliance in which a specified quantity (part of the produce of the land) that can be borne on the shoulders is

given, those conversant with the art of making peace call Skandhopaneya.

That in which there is reciprocal obligation (Pratîkára), that which is based on friendship (Saṃgata), that based on relationship (Saṃtána) and Upahára (secured by gifts)—these four should be known as the real varieties of Saṃdhi.

Or rather in my opinion Upahára is the only real kind of Peace, all the others (*lit.* those different from Upahàra) are without friendship (*i.e.* they fail to secure real friendship).

A (successful) invader (conqueror), on account of his being the more powerful, does not return without getting something ; hence there is no other mode of Saṃdhi than Upahára.

Chakravàka said—Just hear me.

This is our relative, this is a stranger—such a reckoning belongs to the low-minded ; but the large-minded regard the world itself as their family. Moreover,

He is a wise man (has true insight into philosophy) who regards another's wife as his mother, another's wealth as a clod of earth, and all creatures as his own self.

The king said—Your Honour is profoundly learned. You should therefore tell us what is best to be done. The minister replied—Ah, why do you ask me this ?

Who will act unrighteously for the sake of the body which, owing to mental or bodily affliction, must fall to-day or to-morrow (*i. e.* at any moment) ?

The life of creatures is, indeed, as fleeting (*lit.* unsteady) as the reflection of the moon in water: knowing that it is such, one should always do what is (truly) beneficial.

Seeing that worldly existence is as transitory as a mirage, one should associate with the good, both for the performance of duty and happiness.

Then according to my opinion let that alone (association with the good) be done. For,

If a thousand horse-sacrifices and truth be weighed (against each other), truth would weigh heavier than a thousand Aśvamedhas.

Therefore let there be concluded between these two kings the Peace called Káñchana (the golden one) of which truth is the principal ordeal (binding authority). Sarvajña said—Let it be so. Then the minister Dûradarśî, who was duly honoured by the king, the royal Swan, was highly delighted at heart and

returned, with Chakravàka, into the presence of the royal Peacock. There, at the instance of the Vulture, king Chitravarṇa conversed with Sarvajña in a manner in which great respect was shown to him and presents were given; and the latter, having ratified (*lit.* accepted) the Peace as mentioned, came back to the presence of the royal Swan.

Dúradarśí said—Lord, we have gained our wishes. Now let us turn back and go to our residence, the mountain Vindhya. Thereupon all of them went home and enjoyed the fruit (happiness) their hearts had cherished.

Vishṇuśarmà said—What more should I tell you? Declare that. The princes said—By your favour we have known that branch of knowledge which relates to (or, to the various departments of) the administration of a state and have become happy thereby. Vishṇuśarmá observed—Although it is so, let there be this much more also :—

May peace be ever for the delight of all victorious kings; may the good be free from calamities; may the glory of the virtuous ever increase; may state-policy, like a harlot, abiding in the minds (on the bosom) of ministers, ever kiss their mouths; and may there be great rejoicing (among people) day by day!!

And this much in addition—

As long as the moon-crested god (Śiva), the abode of the love of the Snow-mountain's daughter (Pàrvatî) exists, as long as Lakshmî sports in the heart of Murári (Vishṇu) like lightning flashing in the clouds; and as long as there exists the Gold-mountain (Meru) which resembles an (immense) wild fire and whose spark is the sun; so long may continue in circulation this collection of stories made by Náráyaṇa!!

And lastly,

May the prosperous king, Dhavalachandra, be victorious over his enemies;—he, who with an effort, got this compendium of stories to be made and published!

NOTES.

CHAPTER 1.

मित्रलाभः OR THE ACQUISITION OF FRIENDS.

P. 1. हितोपदेशः—A work containing salutary advice. प्रस्ताविक—प्रस्तूयते अनया (fr. स्तु with प्र) introduction. सिद्धिः success. साध्ये—साध्यं what is to be accomplished; hence, an undertaking. धूर्जटेः—धूर्जटिः lit. one who has a heavy mass of matted hair on his head; Śiva.

जाह्नवी an epithet of the river Ganges, considered as the daughter of king Jahnu. Bhagiratha, wishing to purify the bones of his ancestors who were reduced to ashes by Kapila, practised religious austerities and brought down the river Gangá. In its course it inundated the sacrificial ground of king Jahnu, who being angry, drank it up. His anger, however, being appeased by Bhagíratha, he discharged the waters of the river from his ears. Hence the river is spoken of as his daughter.

Here the author follows the rule laid down by writers on Poetics that every poetic composition ought to begin with a benedictory stanza &c. (आशीर्नमस्क्रियावस्तुनिर्देशो वापि तन्मुखम्)

श्रुतः—well studied or listened to, according as the word 'हितोपदेश' which follows, is taken to mean 'the work or its contents.' पाटव-cleverness, skill. संस्कृतोक्तिषु-in polished speeches, elegant quotations. वाचां वैचित्र्यं—a variety of speech or expression. नीतिविद्यां-नीतेः नीतिः एव वा विद्या political science—the science of the conduct of human affairs. अजरामरवत्—अजर one not subject to old age. अमर one not subject to death, immortal. Mark the use of the affix वत्. अनुत्तमम्—that than which nothing is better, the best of all; see com.

नीचगा (*a*) नीचं गच्छतीति possessed by a low person; (*b*) नीचैर्नीचे वा गच्छतीति flowing through a low country.

दुर्धर्षः— (*a*) not to be braved; *Cf.* अधृष्यः Rag. I, 16. (*b*) inaccessible. दुर्दर्श *V. l.* is perhaps simpler. अतः परं भाग्यं-whence flows (proceeds) great fortune; or अतःपरं भाग्यं the future rests with one's fortune (the office of *Vidyâ* having ended there.)

धनाद्धर्मः *i. e.* wealth enables a man to do his duties and so to secure religious merit.

P. 2. प्रतिपत्ति—glory, fame.

Śl. 8. यत् just as. संस्कारः—an impression or operation. कथाच्छलेन—under the pretext or guise of stories. तत् so, acting on this principle. मित्रलाभः—मित्राणां लाभः लक्षणया तद्वर्णनं यस्मिन् ग्रन्थे (the chapter on) the acquisition of friends; explain similarly सुहृद्भेदः &c.

पञ्चतन्त्रात्—the celebrated work in five chapters of Vishnuśarman. अन्यस्माद्ग्रन्थात्—the other work meant is the Kâmandakîya Nîtisâra.

पाटलिपुत्र—name of a famous ancient town in Magadha, situated at the confluence of the Ganges and the Śona and referred to by the ancient Greek writers under the name of Palibothra. It is said to have been destroyed by a river inundation in the 8th century A. D. Modern Pâtnâ stands on its site.

अनेकसंशयोच्छेदि—which cuts *i. e.* solves many doubts. धनसम्पत्तिः exuberance of wealth, abundant wealth. यौवनं &c. *Cf.* गर्भेश्वरत्वमभिनवयौवनत्वमप्रतिमरूपत्वममानुषशक्तित्वं चेति महतीयं खलु अनर्थपरंपरा। सर्वाविनयानामेकैकमप्येषामायतनं किमुत समवायः। Kâd. pp. 165–6.
उन्मार्गगामिनां—going astray, taking to bad ways. शास्त्रानुष्ठानेन-अनुष्ठान putting into practice; hence by their not acting up to or carrying out the commands of the Śâstras, non-observance of scriptural rules. उद्विग्नमनाः—Sad at heart, distracted. Mark the Decl.; since the whole comp. is a Bah. qualifying राजा the word is declined like mas. nouns ending in अस्.

परिवर्तिनि संसारे in this revolving world *i. e.* in which birth and death closely succeed each other. Pan. Tan. I, 27. मृतः को वा न जायते—who that dies is not born again. *cf.* मरणं प्रकृतिः शरीरिणां &c. Rag. VIII, 87. Or this may be taken as को वा न मृतः को वा न जायते who is not born and who is not dead? *cf.* Bhag. जातस्य हि ध्रुवोमृत्युर्ध्रुवं जन्म मृतस्य च।

P. 3, Śl. 15. यस्य for whom. पतति bends down. सुतिनी having a son *i. e.* a meritorious son. नाम—possibly; I should like to know (Apte's G. § 287). अम्बा—the Voc. sing. is अम्ब. *N. B.*—The reference here is to the method of counting on

fingers; *cf.* the verse: पुरा कवीनां गणनाप्रसङ्गे कनिष्ठिकाऽधिष्ठितकालिदासा । अद्यापि तत्तुल्यकवेरभावादनामिका सार्थवती बभूव ॥

प्रथितं—spread; expanded, opened up so as to lead him to charity, &c., if the reading be मनः for यशः.

वश्यः—obedient. समृद्धः (सम्+ऋद्ध) rich, in a prosperous condition. सुधीः—शोभना धीः यस्य of good talent.

अरोगिता—न रोगी अरोगी तस्य भावः; freedom from diseases, good health. प्रिया च भार्या—a wife who is dear to her husband *i. e.* who has a loving husband. That a woman should have a loving husband is the third of the six blessings of this world, and a प्रियवादिनी भार्या is the fourth. अर्थकर—capable of yielding wealth, lucrative. This stanza is from the Mahá Bhar. Udyogap. XXXIII. 82.

कुशूलापूरणाढकैः—who are like आढकs filling up a granary. आढक a measure of grain; अष्टमुष्टिर्भवेत्कुंचिः कुंचयोऽष्टौ तु पुष्कलम् । पुष्कलानि च चत्वारि आढकः परिकीर्तितः ॥ कुलालम्बिन्—one who maintains a family. यत्र who existing; or it may be पंचम्यर्थे, यस्मात्.

यस्य कस्य—of whomsoever. The pron. यद् when used with the interrogative pron. or its derivatives, with or without the particles चित्, चन &c. expresses the sense of "whatever, any whatsoever." *cf.* यानि कानि मित्राणि, येन केन प्रकारेण &c. धनुर्वंशविशुद्धः—pure (eminent) by his birth in a Kshatriya family. निर्गुण (*a*) wanting a string, (*b*) deficient in martial vigour, cowardly. सुगत—voc. sing.; an idler.

P. 4. अधिकः—special, peculiar to. विशेषः—that which distinguishes; a characteristic mark. धर्म०—These are the four objects called the पुरुषार्थs which every human being ought to try to attain. First and foremost of these is (1) धर्म the discharge of religious duties and the observance of the rules enjoined by the Scriptures; (2) अर्थ the attainment of wordly prosperity by just means; (3) काम the enjoyment of worldly pleasures; the gratification of all legitimate desires; (both these being regulated by the first); (4) and lastly मोक्ष or the attainment of final bliss; final emancipation of the soul.

देहिन्—a corporeal being, one having a body.

संचिन्त्य thinking well of *i. e.* considering fate to be favourable. नार्हति—it is not possible for one.

पुरुषसिंहम्—पुरुषः सिंह-इव तम् a Karm. Comp.; a lion among men, best of men. The words शार्दूल, वृषभ, &c. when at the end of a Tat. comp. have the same sense. See com.; *vide* Gr. § 224. (*a*) कापुरुषाः—कुत्सिताः पुरुषाः mean men, cowards, persons who shrink from work. दैवं निहत्य killing fate. *i. e.* setting aside all thought about fate. पौरुषं—पुरुषस्य भावः manly effort. आत्मशक्त्या depending upon one's power. कोऽत्र दोषः what fault is there ? *i. e.* none on one's part. Or one should reflect thus—where have I committed a fault ? दैवं न सिद्ध्यति is not able to accomplish any object. *Cf.* 'God helps those who help themselves.'
अतन्द्रितः without slackness, with diligence.

P. 5. कर्म one's action *i. e.* its fruit. प्रतिपद्यते obtains.

काकतालीयवत्—quite by chance, accidentally. This refers to the story of the crow, and the palm branch which fell down the moment the crow alighted on it. Hence anything happening accidentally or unexpectedly is said to happen by the काकतालियन्याय or according to the maxim of 'the crow and the plam branch.'

पण्डितः—पण्डा अस्यास्तीति one who has acute intellect, a wise man.

विशाल &c.—विशालं (noble) च तत्कुलं च तत्र संभवः (birth) येषाम्. किंशुकाः—the flowers of the *Palásha* tree.
मारकतीम्—of emerald (adj. from मरकत).

P. 6. अद्रव्यम्—not a fit or proper object. अद्रव्ये निहिता काचित्क्रिया any exertion or labour bestowed on an unworthy object.
नीतिशास्त्राभिज्ञान्—well-versed in or well acquainted with the नीतिशास्त्र.

सुप्रतिष्ठितः—well, duly inaugurated, properly consecrated.
उदयगिरिः—the eastern mountain from which the sun is supposed to rise. The sun is similarly supposed to set behind अस्तगिरि or the setting mountain, situated in the west. सन्निकर्षेण understand सूर्यस्य before this; by the contiguity of the sun.

भवन्तः प्रमाणम्—You are an authority ; every thing is left to you; I give you *Carte blanche.* विष्णुशर्मणः—Gen. for dat. प्रस्तावक्रमेण by way of introduction.
प्रस्तूयते—is begun.

P. 7. असाधनाः—अविद्यमानानि साधनानि येषाम्; destitute of means शाल्मलीतरुः A silk-cotton tree. अवसन्नायाम् ended; was

spent up; p. p. of सद् with अव. अस्ताचल—see note on उदय-गिरि p. 6. कुमु०—कुमुदानि अस्या विद्यन्ते the night-lotus plant. The moon is poetically spoken of as the lover of night-lotuses. प्रबुद्ध roused from sleep; p. p. of बुध् 4 A. to awake. अनभिमतम्—lit. what is not liked; a disagreeable thing or result.

विषयिणाम्—those who are given to pleasures, worldly people. विकीर्य having scattered (कॄ).

P. 8. कुशहस्तः—कुशा हस्ते यस्य having Kus'a grass in his hand (paw).

न संशयं इ० *Cf.* 'Nothing hazard, nothing win.' संशयमारुह्य—embarking on an adventure; launching into an enterprise. मारात्मक—Ferocious.

Slokas 8–9, Mah. Bha. Udyogap. XXXV, 56–57.

यस्मै कस्मैच्चित्—to anybody whatsoever. Note this use of किम् with यद्.

P. 9. गतानुगतिकः .following one who has gone before *i. e.* blindly, blind followers. प्रमाणयति—considers an authority. धर्मे—in matters religious.

मरुस्थली a desert; land destitute of water.

आत्मौपम्येन by the analogy of one's own self *i. e.* by reflecting upon what one's own feelings would be should one be similarly circumstanced.

दुर्गतः ill-circumstanced, poor.

ईश्वरे—to a rich man (loc. for the dat). नीरुज fr. निर् + रुजा Sl. 16, from Bhag. XVII, 20. "That gift is said (to be) good, which is given, because it ought to be given, to one who (can) do no service (in return) at a (proper) place and time and to a (proper) person." *K. T. Telang's translation.*

तद्वचः प्रतीतः—confiding in his words. न धर्मशास्त्रं &c.—"That one does not study the shastras or repeat the Vedas is not the cause of his turning out a villain." But if some such word as 'विश्वासदाने' be supposed to be understood before कारणं, the lines will yield a better sense. The passage has been translated accordingly.

P. 10. हस्तिस्नानं—this refers to the well known practice of elephants to throw dust over their bodies when washed. दुर्भगा०—दुर्भगा + भरणप्रायः almost equal to the maintenance of a woman of bad character (or a widow). दुर्भगा lit.

unlucky woman. Or दुर्भगा + आभरणप्राय: as useless as ornaments on the person of an ugly woman.

स हि गगनविहारी that well known rover of the sky *i. e.* the Sun. (Or this may qualify विधु). कल्मष—sin; also darkness. ज्योतिषां heavenly bodies, stars. विधियोगाद् by the decree of, as ordained by, fate; as destiny would have it. Metre of the verse is Mâlini.

अविचारितम्—rash, inconsiderate.

सुसेवित–Served, with heart and soul, faithfully. विक्रिया–disagreeable changes *i. e.* bad consequences. Metre of the śloka is 'Vamshastha.'

घृणी—this may also have its usual meaning of compassionate. परभाग्यो०—परस्य भाग्यमुपजीवतीति तच्छील: one who lives upon the means or fortune of another; a hanger on. Mah. Bha. Udyog. XXXIII. 90.

बहुश्रुत:—well informed, very learned. Mha. Bhá. Shanti.—CLVIII, 16, 17.

P. 11. तथापि रामो—alludes to Ráma's pursuit of the golden deer who was really the demon Mâricha in a disguised form. मलिना भवन्ति—are sullied or clouded.

हित:—a well wisher, a friend. स्तम्भीभवति—serves as, answers the purpose of, a post. See Gr. † pp. 210, 223, § 370.

आपदु०—आपद उद्धरणं तत्र क्षम: । भीत० *v. l.* उपालम्भ: finding fault with, censuring; or delaying.

विस्मय: perplexity, loss of presence of mind, inability to know what to do.

वाक्पटुता—वाचि पटुता. व्यसनम्–close application to, zealous devotion to. Bh. Ni. 63. The metre is *Drutavilambita.*

P. 12. तिलक lit. means a mark on the forehead made with sandal &c. Hence an ornament; when used at the end of a comp. it has the sense of 'best', 'most distinguished' &c.

तन्द्रा—drowsiness, sluggishness, lassitude. दीर्घसूत्रता—dilatoriness. *Cf.* Máh. Bhá. Udyog. XXXIII, 78.

संहति:—construe अल्पकैरपि स्वकुलै: संहति: पुंसां श्रेयसी ।

विहंगम:—विहायसि गच्छति; irregularly formed; fr. विहायस् the sky, and गम् to go. विवदिष्यन्ते is a better reading than निपतिष्यन्ति, as opposed to संहता:. *Cf.* Pan. Tan. II, 8.

P. 13. संभाषा—discourse, conversation. संलापः familiar or confidential talk.

प्राक्तन—former, previous. The affix तन added to particles of time gives them the sense of 'belonging to or of that time' as पुरातन, अद्यतन, ह्यस्तन, &c. तावत्—in the first place; or 'of one and all;' तावत् being used 'साकल्ये'.

आत्मपरित्यागेन—by abandoning oneself, at the cost of one's own safety; running personal risk. संमतम्—is not approved of, is not recognised as a piece of wise policy.

दारैः—note that this word is used in the pl. and is mas. धर्मार्थकाममोक्षाणाम्—see note on l. 4. p. 4; प्राणाः—This word and its synonyms, such as असु &c., are always used in the plural, the प्राणs or vitals airs in the body being five, *viz.* प्राण, अपान, व्यान, उदान, and समान. The following verses quoted from the com. of Bhánuji Dîkshit on the Amarakośa give the places and the functions of these—हृदि प्राणो गुदेऽपानः समानो नाभिमण्डले। उदानः कंठदेशस्थो व्यानः सर्वशरीरगः ॥ अन्नप्रवेशनं मूत्राद्युत्सर्गोन्नादिपाचनम्। भाषणादि निमेषादि तद्व्यापाराः क्रमादमी ॥

P. 14. क्षण०—क्षणाद्विध्वंसितुं शीलमस्य that which perishes in a moment; hence transient. कल्पा०—कल्पस्यान्तं यावत्स्थातुं शीलं येषाम्. A *kalpa* is the period of the duration of each creation which extends over 4320 millions of human years; it is equal to a day of Brahman.

ग्रह *i. e.* Ketu and Ráhu, the personified shadows of the earth and the moon. Bha. Nit. 91, Vide Pan. Tan. II, 19. B. Ed. The metre is द्रुतविलंबित.

P. 15. दुर्नितम् what is badly conducted or led; hence bad conduct, mistaken policy.

मैत्र्यैणानुग्रहीतुमर्हसि—please (kindly) favour me with your friendship. अर्ह used with the infinitive in the second per. expresses a courteous request, or a mild command, and may be translated by 'pray, kindly, be pleased to' &c.

P. 16 मरीचिमालिन् the god who wears a wreath of rays *i. e.* the sun (from whom rays radiate).

अज्ञान०—न ज्ञातमज्ञातं कुलं च शीलं च तयोः समाहारः कुलशीलं यस्य। व्यवहारम् the mode of action, conduct, behaviour.

P. 17. ब्रह्मचारी—ब्रह्म चरतीति one who studies the Veda or practises continence or chastity; a religious student.

चान्द्रायणव्रतम्--an expiatory penance regulated by the moon's age. During its observance the daily quantity of food which consists of fifteen mouthfuls on the full-moon day is to be diminished by one mouthful every day during the dark fortnight till it is reduced to zero on the new-moon-day, and then to be increased in like manner during the bright fortnight. The *Sámans* ought to be chanted all the while by the observer of this vow. Vide the Smrti of Vasishtha quoted in the com.; also Manu. XI, 216 and Yájnavalkya. II, 324.

विश्वासभूमि:--an object of confidence, a reliable or trustworthy person. In some editions the word precedes इति in which case the plural is unidiomatic, if not wrong. च on the other hand.

सूनृता--true and agreeable. 'सूनृतं प्रिये । सत्ये' इत्यमरः । Manu. III, 101. Mah. Bhâ. Van. II, 54. Udyog. XXIII 34. Pan. Tat. I. 171.

गुरु०--*cf.* पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः । गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥ Manu. II, 231. द्विजातीनाम् of the twice-born, the Bráhmanas. The word is properly applicable to the Brâhmanas, the Kshatriyas, and the Vaiśyas. They are so called because they are considered as born a second time, *i. e.* at the time of the 'Upanayana' or the ceremony of the investiture with the sacred thread, the *Gáyatri* being the mother and the *A'chầrya* the father: मातुरग्रे विजननं द्वितीयं मौञ्जिबन्धने। अत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ Vasishtha. II, 3. *Cf.* also Manu. II, 19. Yaj. I, 39. मांसरुचि--has a taste for *i. e.* is fond of flesh.

P. 18. वीतरागेण—वीत: (quite gone) राग: (a desire for worldly pleasures) यस्य. ऐकमत्यम् unanimity of opinion. Abs. n. from एकमत. दग्धोदर–दग्ध when used as a prefix means wretched, base &c.; as दग्धहृदयम्, दग्धशरीरम् &c. जिज्ञासा—Lit. a desire to know, hence search. Desiderative n. own fr. ज्ञा. द्रुमायते—becomes or passes for a tree. Denominative or nominal root from द्रुम.

P. 19. उल्लासित--filled up or transported with joy. शुचिम् honest. The honesty of a man is put to test when he is in debt. भट्टारकवार:—Sunday, fr. भट्टारक the sun and वार a day of the week. नान्यथा मन्यसे--will not think otherwise of the matter; will not misunderstand me, or put a wrong construction upon what I say.

P. 20. दीपनिर्वाणगन्ध—the bad smell issuing from a lamp when put out. अरुन्धतीम्—the morning star, personified as the wife of Vasishtha, one of the Pleiades. It is a very small star. गतायुषः—(lit. those whose life is gone) those who are about to die, whose death is at hand.

मिथ्योपचारैः—vain formalities or attentions, pretended kindness. The metre of the sloka is Indravajrà.

विश्रब्ध—confiding, free from suspicion. शुद्धामतिर्यस्य तस्मिन् simple-mined, guileless. असत्य०—असत्या false, सन्धा promise यस्य; one who never keeps his promises. वसुधा—is here the deity presiding over the earth. The metre is Aryâ.

स्थितिः—practised course, the invariable rule of conduct. खादति पृष्ठमांसम्—(*a*) eats the flesh of the back. (*b*) back-bites. कलम् (*a*) a pleasing inarticulate hum; (*b*) in a sweet manner.

P. 21. छिद्रम् (*a*) a hole; (*b*) a defect or a short-coming. Metre, Vasantatilakà.

लगुडहस्तः—लगुडः a stick, हस्ते यस्य; Bah. comp. *Cf.* कुशहस्तः p. 8. हर्षो०—हर्षेणोत्फुल्ले लोचने यस्य with his eyes expanded or dilated through joy, with eyes sparkling with joy.

तथाविधः—तथा विधा यस्य in that state.

अश्नुते—enjoys, reaps. नरः (understood) is the subject.

अनघ—lit. O sinless one (अन्+अघ sin), meritorious one. It is a courteous form of address.

साधुशीलत्वात्—may be taken as हेतौ पञ्चमी on account of their natural or inborn goodness. Some read—त्वचित्रमीवयोरिव. तृणोल्का—a straw-fire-brand, a torch of hay.

प्रभवन्ति—become bold or audacious.

शत्रुपक्षः—शत्रोः पक्षोस्य one who is on the side of the enemy; a partisan of the enemy.

सन्दध्यात् (pot. of धा with सम्) should make peace with.

सुश्लिष्ट—very carefully formed; hard and fast, inviolable.

P. 22. अर्थसारेण—अर्थ wealth, सार essence, strength. तदन्तम्—lasting up to that time, *i. e.* the time when confidence is placed in &c. What is meant is that such a step is fatal.

सौहृद्यम्—सुहृदो भावः—friendship. The more common form is सौहार्दम्. लोह—a metal.

शुचित्वम्—purity, rectitude. सामान्यम्—equality. Equal conduct in prosperity as well as in adversity; sharing with his friend his pleasures or his sorrows. दाक्षिण्यम्—honesty, candour.

आप्यायितः—satisfied, pleased; or grown in bulk (as it were), fr. प्याय् 1. A.

मुक्तावली—pearls when worn in strings round the neck have a cooling effect on the body. प्रत्यङ्गम् (अङ्गे-अङ्गे Avy. com.) to every limb or part of the body.

P. 23. प्रीत्या may be connected with भावितम् or पुरस्कृतम् in the next line. प्रभवति चेतसः has a pleasing effect on the mind. सद्युक्तिः wise thought, proper expedients. सुकृतिनाम् of good men (to be connected with चेतसः)-This word is used to imply that good words can please good men alone and not bad men. आकृष्टिमन्त्र is a charm, the employment of which attracts another and secures his love. तदेकदूषणम्—तेषामेकं दूषणम् any one of those faults or defects.

अस्तब्धत्वम्—activity, cleverness, promptitude. स्वच्छान्त०—स्वच्छः अन्तरात्मा यस्य of pure mind or soul, pure at heart. शाठ्योप०—शठस्य भावः शाठ्यं तेन उपहतं चेतः यस्य whose mind is perverted with or affected by deceit.

कष्टतर०—कष्टतरं with great difficulty, लभ्य आहारो यत्र.

P. 24. स्वीयमनुष्ठानम्—the discharge of one's proper duties. चतुष्टयम् a collection of four ; fr. चतुर् changed to चतुस् and the affix तय ; similarly द्वितय, त्रितय fr. द्वि and त्रि respectively. श्रोत्रिय a Bráhmana learned in the Vedas and the ritual. सर्वत्र in every case. The other reading सर्वस्य is perhaps better being the easier.

धुरीणः—one able to bear the yoke ; hence one who stands at the head of a multitude, a leader, one who is foremost. जिह्वासहस्रद्वयेन—Śesha, the king of serpents has one thousand heads, and as a serpent is supposed to have two tongues, the serpent king has two thousand tongues.

नागदन्त—originally the tusk of an elephant fixed in a wall as a peg. 'A contrivance (शिंके Mara.) made of ropes for hanging things &c. to pegs.' Nir. Ed. note.

P. 25. त्रासार्थम् to frighten or scare me away. जर्जरवंशखण्डेन—A piece or an old bamboo. कारणेन भवितव्यम् (mark the

idiom) There must be some cause (which enables the mouse to make such a prodigious jump).

युवती—fem. of युवन्. The other form is युवति.

कौशाम्बी—name of the capital of the Vatsa country (See Rat. I.); now called Kosam, a village some thirty miles from Allahabad.

कामेति— कामेनाधिष्ठितं चेतो यस्य whose mind was taken possession of or pervaded by love.

मकरकेतु—lit. the god having the crocodile for his banner ; an epithet of the god of love. विजयवैजयन्ती the victorious banner, the flag of victory.

जरेति—जरया जीर्णानीन्द्रियाणि यस्य whose limbs are enervated by old age.

पलितं—greyness of hair brought on by old age.

अन्यमनसः—अन्यस्मिन्मनो यासाम् who have set their mind on others. जरी—जरा अस्य विद्यते an old man.

P. 26. स्वातन्त्र्यं—The Hindu code of law does not allow a woman to have independence. *Cf.* Sloka 123. पितृमन्दिरे निवसतिः—*i. e.* after the consummation of the marriage. अनियमः without any check or restraint. वृत्तिः one's proper conduct.

पानं &c. Manu. IV, 13. Sl. 122.—Maun. IX, 3.

कर्बुर—variegated. सुखासीना—सुखमासीना. अल०—अलक्षितं यथा तथोपस्थितम् come without being previously seen; unexpectedly. सुप्रतिष्ठितम् well fixed or rooted, firmly planted.

P. 27. गुप्तेन दंडिता—punished secretly (*i. e* she was obliged to silence the woman by hush money.).

सत्त्वोत्साहरहितः—without natural energy or without strength and energy. सत्त्वेनोत्साहः तेन, सत्त्वोत्साहाभ्यां वा रहितः.

पापम्—wicked, villainous. Sl. 126. fr. Pan. Tan. II, 83. अल्पमेधसः—Note:—The words प्रज्ञा and मेधा when at the end of a Bah. Comp. are changed to प्रज्ञस् and मेधस्. Sl. 127—Pan. Tan. II, 85, Mah. Bha. San. VIII, 18. Sl. 128.—Pan. Tan. 1, 3. Mah. Bha. San. VIII, 79.

सर्वशून्या to which every thing is blank. सर्वं शून्यं यस्या यस्यां वा. अविकलानि—विगताः कला येषां तानि विकलानि, न विकलानि अ०; not injured, sound, in good state.

P. 28. आयुः—the period of life, how long one is to live. गृहच्छिद्रम् family secrets, such as internal dissensions &c. व्यर्थं construe with यत्ने and पौरुषे. The other reading व्यर्थयत्ने would perhaps be better.

कामम्—rather, more willingly. कार्पण्यं गच्छति acts meanly. वृत्तिः a mode of action, conduct.

विभवहीनेन—understand पुरुषेण after this. उपचारेति—wanting in civility; a stranger to formalities or courtesy.

सत्त्वम्—natural fortitude or courage. निर्वेद sadness, dejection. अहो alas!

शाला—properly a spacious room, a hall; here used in the restricted sense of गोशाला or a cowpen. अविवेकोति—न विद्यते विवेकोस्य तादृशो योधिपस्तस्य पुरे. उपगमः approaching with a request.

P. 29. पल्लवग्राहि-पल्लवान्गृह्णातीति *lit.* that which touches or snatches at leaves; hence dealing with trifles, superficial. अवसथ—a dwelling, a habitation. परस्यावसथे शयितुं शीलमस्य.
ग्रहमकरवम्—ग्रह resolution, took my resolve, made up my mind.

चलति swerves or deviates from the path of truth, takes a wrong path or direction.

आत्मद्रोही—a traitor to himself, because he does no achieve any one of the four Purushárthas.

अनियतात्मा (v. 1.) whose mind is not properly controlled or governed.

संतोषा०—संतोष एवामृतं (Karm.) तेन तृप्तानाम्; शान्तं चित्तं येषाम्. नैराश्यं = ab. n. from निराश—निर्गता आशा यस्य.
अदृष्टेति—अदृष्टा विरहस्य व्यथा यस्मिन्.
अनुक्त०—अनुक्तं क्लीबस्येव वचनं यस्मिन् words like those of one who has no potency or pluck in him, words of helplessness. कस्यापि of some one (rarely to be found.)
परिच्छेद—lit. 'cutting round,' 'marking out'; hence deciding, settling, coming to a conclusion. यदा०—यदा विपत्तय आपन्ना उपस्थितास्तदा. अपरिच्छे०—Comp. against Pán. see Gr. § 211 (*a*)

P. 30. स्वात्मार्थे for the sake of one's body, *i. e.* the preservation of life. Pan. Tan. I, 355, II. 84. Mah. Bhá. Sab. LXIII, 11. Udy. XXXVII, 17. भयोत्तर followed by, resulting in danger.
काव्यामृत &c.—काव्यमेवामृतं तस्य रसः तस्यास्वादः tasting the ambrocial juice of poetry.
पादरजोपमा—The form रजो is difficult to be explained here unless the word रजस् is considered to be treated as रज on the principle 'ये सान्तास्तेऽदन्ता अपि भवन्ति' words ending in अस् may also be considered as ending in अ—,

Wealth is as transitory as the particles of dust sticking to the feet (which fall down the next moment). गिरिनदी &c.—Youth flying away speedily is here compared to a mountain-river rushing down with considerable rapidity. जललोल &c.–fleeting like a drop of water in motion. The 'लोलबिन्दु' may also be taken to be a drop of water on a lotus-leaf.

निन्दित०—निश्चितमतिः *V. l.* Being firm-minded or resolute.

P. 24. अथ सर्पोपि—This as well as the further references to सर्प and the śl. मासमेकं &c. are omitted in some editions and should have been dropped here also. In this case the reading मासमेकं समधिकं &c. for एवं मासैः &c. l. 12 should be adopted.

निचखान here the perf. has the sense of the pre. मितंपचः—मितं पचतीति—one who cooks measured corn, *i. e.* just as much as would keep flesh and bones together; or, cooks the same quantity even though guests come; and hence, a miser, a niggardly fellow. निरुन्धानः—obstructing, denying; pre-p. of रुध् with नि.

दानोप०—दानोपभोगाभ्यां हीनेन. भवाम: &c.—both not having its use equally. See the next sl. हानौ—When there is loss. संचयशीलः—संचयः शीलमस्य.

कटक—a capital, a city; here it may mean 'the province of'. वास्तव्यः—residing in. The aff. तव्य shows the agent; see Vârt. on Pâṇ. III. 1. 96.

जलम् &c. are the निमित्त० referred to in the next line. अतिरिच्यते proves mightier, is all powerful. रिच् with अति means 'to surpass, to outdo.'

P. 25. प्रथमबुभुक्षायाम्—(बुभुक्षा desid. noun fr. भुज्; hunger) the first impulse of hunger. पंचत्वं गतः died; *lit.* went to the state of five, *i.e.* the five elements पृथ्वी, अप्, तेजस्, वायु and आकाश, of which the body is composed; bodily death means, in the language of science, the decomposition into these five elements. कस्यापि—for some one; or belonging to some one else and not to you, you being simply its guardian. मुह्यन्ति—are not embarrassed or perplexed; not at a loss to know what to do.

क्रियावान्—Who knows how to act or put his knowledge into practice, acquainted with the practical part of a subject. करोत्यरोगम्–restores health; अविद्यमानः रोगः यस्य तम्.

कुलनारि—See note on कुलवधू *supra* p. 25.

लग्नवेला—lucky conjuncture; auspicious moment. For the astronomical meaning of लग्न see Apte's Dic. and com.

P .30. भविष्यसि (2nd) will prosper. पतिष्यसि (2nd) will fall, will be ruined. Some read यदा सत्सङ्गरहित: in which case the meaning is 'As often as you will be deprived of good company, so often &c.'

गौरीव्रतम्—mark the *double entente* on the word गौरी which is a name of Gaurī, the goddess, and also means a young woman.

निमीलिताक्ष:--निमीलिते अक्षिणी यस्य (which is a sign of extreme joy.)

इतिकर्तव्यतामूढ:—not knowing definitely what to do, completely at his wits' end.

विमुग्ध:—flurried, bewildered. The other form is विमूढ:.

अर्णव:—A word irregularly formed from अर्णस् water and व the possessor. छिद्रेषु &c.—misfortunes come not singly; difficulties never come alone.

P. 31. अकृत्रिम—not artificial or counterfeit, sincere, real.

स्वकर्म &c.—(Gen. Tat.) the sports *i. e.* the fruits of a series of my own actions. कालान्तर &c.—which are good or bad and which happen at the lapse of a particular period of time (*i. e.* as each becomes ready to give its fruit.) जन्मान्तराणि—a series of births and rebirths.

संनिहितापाय:—has injury at hand, *i. e.* is always subject to dangers and difficulties. संपद: &c.—Note the construction. उत्पादि—what is produced, all created things. भङ्गुर:—transient, perishable. The roots भञ्ज् , भास् and मिद् (मेदुर) take the affix उर. Pāṇ. III. 2. 161.

रसायन—a medicine that never fails to produce its effect, a sovereign remedy.

P. 32. आसन्नम्—p. p. p. of सद् with आ to be near, to approach. स्वस्य कर्म तस्य वशात्—by virtue of his own action, by his own fault.

अपरमपि &c.—This is what is called the भरतवाक्य in dramaturgy. It is usual with Sanskrit writers to end their work with good wishes for the welfare of their readers, their country, &c.

नवोढा—a newly wedded wife (नव+ऊढा). चन्द्रार्ध &c.--चन्द्रार्ध: चूडामणिर्यस्य; he who has the crescent-moon for his crest-jewel ; Śiva. Here अर्ध means 'a portion of.'

सुहृद्भेदः

OR

THE SEPARATION OF FRIENDS.

महास्नेहः—महांश्चासौ स्नेहः. महत् is changed to महा in a comp. दक्षिणापथे—in the southern country. सुवर्णवती—a name probably coined by the author for the occasion. मतिः—thought, wish.

अधोधः पश्यतः—of one looking down, *i. e.* not having a high opinion of his greatness or wealth. उपचीयते—increases, grows. Mark the corresponding meaning of चि with अप to decrease. उपर्युपरि &c.—but every one who looks high &c. (see trans. and com.) दरिद्राति—3rd pl. pre. of दरिद्रा.

P. 33. ब्रह्महा—ब्रह्माणं हन्तीति. शशिनः—an allusion probably to the solar race of kings. परिभूयते—is despised, suffers humiliation. परिभवः—an insult.

अव्यवसायिनम्—one who puts forth no efforts, one not industrious or active. दैवपर—depending on fate, a fatalist. साहसात्परिहीणं—not of an adventurous or enterprising spirit, shrinking from adventures. वात्सल्यम्—undue fondness.

संतोषः—satisfaction witb what one has (which prevents one from making further efforts to improve one's condition).

सुस्थितंमन्यः—(आत्मानं) सुस्थितं मन्यतेऽसौ he who considers himself well-established or happily situated, in good circumstances. कृतकृत्यः—कृतं कृत्यं येन.

सीमन्तिनी—a woman. *Lit.* one who has got the सीमन्त (सीमन्+अन्त see Gram. § 21 *e*) a white line left by the parting of the hair on either side of the head. मा स्म जनयेत्—मा used for न for the sake of emphasis. It is equivalent to नैव.

तीर्थेषु &c.—at holy places ; or rather, on worthy persons or objects, fit recipients. Manu. VII. 99.

अर्थयोगात्—*V. l.* means, by means of the capital invested. निधिः—a store of immense wealth. An allusion to the nine *nidhis* of Kubera. स्वल्पव्ययः—स्वल्पः व्ययः expenditure (opp. आय) यस्य.

श्रुतेन—the knowledge of the Vedas and the rites enjoined by them. Mah. Bhâ. Śâ. cccxxi. 93.

P. 34. वल्मीक—'Cones of cemented earth of an astonishing magnitude. They are frequently seen in Bengal, eight or ten feet high, and of a proportionate bulk.' C. Wilkins.

कर्मकारः—कर्म करोतीति । कर्मण्यण् Páṇ III. 2. 2. वाणिज्येन—वणिजः कर्म भावो वा. व्यवसायिनाम्—men of perseverance, indefatigable men. विस्मयः—see *supra* p. 11.
कथं कथमपि—this has the sense of 'with great difficulty.'

निमग्न—p. p. p. of मस्ज् with नि. तक्षकः—one of the principal serpents or Nágas who killed Parîkshit, father of Janamejaya and was saved by the sage A'stika from being burnt down at the serpent-sacrifice performed by the latter. विद्धः—p. p. p. of व्यध् to wound.

स्वेच्छाहारविहारं—स्वेच्छया आहार &c.
बलवत—(*adv.*) *lit.* powerfully; hence, aloud.
संस्कारः—the ceremony of inauguration. विक्रमा°—विक्रमेण अर्जितं राज्यं यस्य येन वा.

P. 35. अकाल°—न विद्यते कालः यस्य तद् अकालं. अश्रावि—Aor. pass. 3rd per. sing. of श्रु.
सचकितः—चकितेन सह वर्तते सः startled, panic-struck.
निरूपण—examining, scrutinizing.
मेधावी—talented ; a wise man. See note on मनस्विन् p. 25.
आत्मा—the body. परोपकरणीकृतः—reduced to the state of being an implement of another; made subservient to the will of another.
न सहते–does not bear anything; does not submit to or pocket any insulting words. नाभिजातः–not nobly born, not of high descent. Pt. I. 285.

P. 36. प्रणमति–(*a*) stoops down, bends low; (*b*) salutes; उन्नति—(*a*) rising up; (*b*) exaltation. दुःखीयति—a demon. verb; subjects himself to misery or hardship. This verse is quoted as an illustration of विचित्रालंकार in Sâh.–Dar. Sec. X. 71. The metre is A'ryá.
यत्नतः—with effort, with care and diligence.
वाजि°—Here वाहिनी has the लाक्षणिक or secondary sense of 'a successive line of, a number of.'
अव्यापारेषु—things with which we are not concerned, things which do not constitute our proper business (व्यापार).
व्यापार—Meddling or interfering with. उत्पाटिन्—the puller of. Fr. पाट् with उत् 10 cl.

मगधदेश—modern South Behar. धर्मारण्यं—a forest set apart for the performance of religious ceremonies and duties. विहार:—a convent, a temple. करपत्र—a saw. सूत्रधार:—a carpenter, a wood-cutter. पंचत्वं गत:—See notes on p. 25.

पराधिकारचर्चा—discussion of the duties of another, meddling with another's business.

P. 37. वाराणस्याम्—in Benares. अभिनववयस्कया—अभिनवं वयः यस्याः who was in her budding youth; in the prime of youth. जागरयसि—Cau. of जागृ. This root is irregular; the final vowel takes Guṇa and not Vṛiddhi. विधुरदर्शनम्—the sight of danger. बर्बर—a block-head, a fool. It is similar in sound to the English word 'barbarian.'

किंभृत्यः—कुत्सितः भृत्यः किंभृत्यः (a Karm. Comp.) a bad servant; or separating किं from भृत्य and taking the whole as a question; स किं भृत्यः—is he a servant?—ought he to be called a servant? The same may be said of किंसुहृत् and किंप्रभुः. स्वामिकार्योपेक्षां—स्वामिनः कार्ये तस्य उपेक्षा ताम् . सेवयेत्—One should serve his master with full devotion; he should secure the world above by means of righteousness (*lit.* absence of deceit). Mark the changes of meaning of the root सेव्. Cau. in the sense of the primi.

अस्मन्नियोगः—our proper office. आहारार्थी—desirous of food, *i. e.* serving the master for no other higher purpose. सुहृदां &c.—since one is enabled to oblige and assist his friends, as well as to punish his enemies.

P. 38. पुराणैः—an inferior silver coin, in value equal to 16 panas (a pana=80 cowries). See com.

वाजिवारण &c.—*i. e.* all are not equal; every one has some characteristic that distinguishes him from the rest of his kind. अस्थिकम्—a small bone, a piece of a bone. पिण्डद:—one who gives food, hence his master. गजपुंगवः—best of elephants. See note on पुरुषसिंह p. 3. धीरम् patiently. चाटुशत—hundreds of coaxing words, words of blandishment, entreaties.

अभङ्ग्यमानम्—Lit. unbroken by; continually attended by, ever full of.

P. 39. श्रुतिसमयै—The rites enjoined by or the teaching of the Vedas. कियता कालेन—in what time *i. e.* in a very short time. A question of appeal.

गुरुत्वम्—greatness, importance. विपरीतताम्—its contrary *i. e.* insignificance. *Cf.* 'Man is the architect of his fortune.'

(अनायत्तः) आत्मा—one's position. भवान्—it should be remembered that this word requires a verb in the third person though it has the sense of the second person.

आकारः—expression of the face, as giving a clue to one's inward thoughts and mental disposition. इंगित—a gesture or motion of the various parts of the body which indicates one's intention or betrays one's internal feelings.

P. 40. प्रस्तावसदृशम्—suited to the occasion or the topic in hand. भावः—inclination or disposition of the mind.

अवितथाम्—not vain or fruitless, *i. e.* properly executed. Śl. 55, Kâm. Nît. V. 22.

न विकल्पेत—Would not hesitate (to carry out the command of his master).

P. 41. दोषेपि गुणसंग्रहः—noting one's merits even when one is at fault; or, giving a good colouring to one's defects.

अपाय—impediments, difficulties; or, danger resulting from a plan miscarried. उपाय—expedients, proper means of success. नीतिविधिप्रयुक्तां—adopted with due attention to the rules of policy. स्फुरन्तीम्—flashing before us, *i. e.* give us a vivid picture of them (success or failure). प्रस्तावः—proper occasion (to do a thing.)

कार्यकालात्ययेषु—when the proper opportunity to do a thing passes away, *i. e.* is allowed to slip away. Vide Kâm. Nît. V. 28.

देवपादानाम्—This is the Sanskrit idiom. 'Your Majesty's feet,' *i. e.* Your Majesty.

P. 42. किमङ्ग &c.—what to say of men then, who are gifted with body, speech &c. It is, however, better to separate the two words किमङ्ग and वाक् &c. किमङ्ग has the same sense as किमुत here, how much more then &c. See A. G. § 243 (*a*).

कदर्थित—despised, slighted, ill-treated. From कद् substituted for कु and अर्थित p. p. of अर्थय्, Denominative from अर्थ. Śl. 58. Bh. Nît. 106.

त्रपु—tin or lead. साधोः—साधुः (साध्नोति अर्थं) one who unites the jewel with, *i. e.* sets it on, a foot-ornament.

मतिहीनः &c.—(a) परिजनो मतिहीनो भवति the servants grow dull-headed. (b) मतिहीनः परिजनो भवति the king gets dull-headed servants (since all wise men leave him and go away); see com.

P. 43. गुणवती—The *guṇas* are the happy results to which wise policy leads.

जनपदाः—Countrymen; the word is usually जानपद.

मनीषिभिः—मनीषा विद्यतेऽस्य इति मनीषी he who has intellect, a wise man; see note on Ragh. I. 11. रवेरविषये—in a place or at a time where or when the sun cannot shine. रवेरप्युदये *v. l.* विश्वासभूमिः—an object of confidence, a worthy person to whom the secret may be entrusted. कार्यसंदेहे—at this crisis when it is difficult to know what measures to adopt. Mark the meaning of the root दिह्; the real object is संदिग्ध—not clearly visible.

आपन्निकष॰—आपदेव निकषपाषाणः touch-stone तस्मिन्.

आश्वास्यन्ताम्—should be encouraged and won over (by being treated with respect). शक्यप्रतीकारः—शक्यः प्रतीकारो यस्य. Ślokas 81, 82—Manu. VII. 11, 8 respectively.

P. 44. निरपेक्षः—निर्गता अपेक्षा expectancy, need यस्य.

पर्वतकन्दरम्—The root शी, स्था and आस्, with अधि govern the acc. of the place where the actions expressed by them take place.

मन्दादरः—मन्दः आदरः यस्य having little regard. साटोपम्—in state, proudly; आटोपेन सहितं यथा तथा.

इयं दशा—this state, *i. e.* of being obedient to the will of man. करिणः—*i. e.* करिणः विषये.

P. 45. दक्षिणबाहुम् &c.—because that is the sign of the ratification of a contract. चेदिभूभुज्—Śiśupâla, king of the Chedis.

प्रबाधते—chastises, works havoc upon ; प्र—forcibly.

साधयामि—manage, subdue, silence. मण्डलम्—a charmed circle, such as is usually drawn by magicians.

P. 46. अवधीरितम्—neglected, wasted. अगोचरेण—without the knowledge of. The word गो means 'an organ of sense' and this *lit.* means 'not perceptible by the senses.'

तनुत्यागो बहुग्रहः—who spends little and takes in much *i. e.* always effects a saving. काकिनी—a small coin of the value of twenty cowries. See com. कोषवतः—one who has a treasury ; a king.

कुलाचारैः—the customs and performances of rites peculiar to a family. मोषणं—मोक्षणं *v. l.* remittance of taxes or assessment. दूरसंस्थानम्—distant situation *i. e.* of the king from the places where revenue is collected or from the seat of government. मोक्षणं दूरसंस्थानां—*v. l.*—does not give a good sense. वैश्रवणः—Kubera, the god of wealth.

विश्रवसः अपत्यं the son of वि०, विश्रवण being substituted for विश्रवस्.

P. 47. संधि &c.—appointed to superintend the affairs relating to peace and war; war-ministers. नियोगप्रस्तावे—on the subject of making appointments to different posts.

प्रशस्यते—is recommended, is considered to be the fittest man. खड्गं दर्शयते—*i. e.* does not easily pay off the money in his possession.

ज्ञातिभावतः—presuming on his relationship, on the strength of being related. निरवग्रहः—निर्गतः अवग्रहः यस्मात्. ध्वजीकृत्य-*lit.* using it as a flag; hence, putting forward prominently.

सपांशुक्रीडितः—a play-friend, one who has been intimate from the very childhood.

शकुनिः—the maternal uncle of Duryodhana, who, outwardly acting friendly towards the Kauravas, brought about their ruin by his counsels. शकटारः—The minister of king Nanda who conspired with Chânakya against his master.

सिद्धानाम्—sages, those whose knowledge is considered perfect.

प्राप्तार्थाग्रहणम्—not collecting the revenues paid, with a desire to realize the whole at once. अर्थग्रहणं *v. l.* ग्रहणं taking bribes; or, misappropriating the money coming to hand. द्रव्यपरिवर्तः—may also mean—exchange or barter of. अनुरोधनम्—humouring the king; or, being regardful of (friends &c. to the detriment of the king's interest). नियोग्यर्थ &c.—devising a remedy for confiscating the money obtained by unlawful means by officers. नियोगार्थः—*v. l.* राज्ञाम्—understand. 'उचितं कर्म'—the 'proper duty of' after this. प्रतिपत्तिप्रदानम्—conferring posts of honour.

P. 48. अन्तःसारं—the money swallowed down, *i. e.* embezzled by them. बाध्याः—should be punished with fine. वसुधारा—such as have embezzled large sums of money.

स्तब्धः—inactive. विषम—ill-natured; dishonest, not of fixed principles.

पितेव—*Cf.* प्रजानां विनयाधानाद्रक्षणाद्भरणादपि । स पिता पितरस्तासां केवलं जन्महेतवः ॥ Ragh. I. 24.

आदित्सु—desirous of taking. Desider. *n.* from दा with आ. साधु—may also mean a mendicant. वध्यः— pot. p. of हन्.

P. 49. पोतवणिङ्मुखात्—from a merchant who carried on trade by vessels. *i. e.* by sea.

लावण्य &c.—pulled by the string of her charms *i. e.* being enamoured of her beauty. झम्पः—*cf.* the word 'jump'. विद्याधरी०—The Vidyádharas are kinds of demigods, like the Gandharvas, Kiṃnaras &c. चक्रवर्तिन्—a universal king or sovereign, an emperor. चक्रे वर्तितुं चक्रं वर्तयितुं वा शीलमस्य. गान्धर्वविवाहः—a kind of marriage in which the consent of the parties is all that is required. This kind of marriage was legal in ancient times.

मन्त्रयन्ती—A rare use of the Parasm. अर्धरात्रः-अर्धं रात्रेरर्धरात्रस्तस्मिन्. See Gr. § 239 (*a*). मुमूर्षुः—is about to die. Desider. *n.* fr. मृ. महानुभावः—that magnanimous one. अनुवर्तितुम्—*Lit.* to act agreeably to you; hence to favour or oblige you (by enabling you to go to him).

P. 50. उन्नसम्—उन्नता नासिका यस्य with the nose prominent (*i. e.* restored). For the change of नासिका to नस् see Gr. § 256 (*d*). मलय—a mountain in southern India famous for its sandal trees. चेटकः—a servant, a slave. समे—on an even ground or surface. चित्रकर्मविदः—skilled in the painter's art. मतिर्यस्य न हीयते—whose intellect (presence of mind) does not fail him.

बन्धकी—बध्नाति मनोऽत्र an unchaste woman, an adulteress.

P. 51. Śl. 114. The predicate is वशीक्रियन्ते understood. Women are not to be kept in check or subdued, &c. आर्जवम्—an abstract noun from ऋजु (ऋजोर्भावः). अ is a term. forming abstract nouns before which the initial vowel takes Vṛiddhi and the penultimate one takes guṇa substitute. पाटवम्, सौहार्दम्, मार्दवम्, शैशवम् &c. are other instances. आर्जव is one of the few words that have undergone deterioration in sense when passing into Marâthi. But in Sanskrit it is used in a good sense. विषमाः—difficult to please.

कान्तम्—lovely, amiable; p. p. p. of कम् to love.

कामम्—to her will or satisfaction.

पुत्रस्योपरि—an unusual construction; the word क्रुद्ध should properly govern the dat.

बुद्धिः—readiness of wit, presence of mind. व्यवसायः—perseverance.

अन्योन्य &c.—निसर्ग similarity of disposition. Unless we take the word निसर्ग in this sense, it is difficult to see

its appropriateness here, as the lion and the bull are natural enemies and not friends.

दंपती—According to Sanskrit grammarians दम् is substituted for जाया and we have जाया च पतिश्च दंपती &c. See Gr. 196 (*b*). The word, however, may be regularly derived from दम् which in Vedic literature means a house, and पति the lord or master of it; *i. e.* the husband and wife.

P. 52. उत्तरदायकः—one who gives a pert or saucy answer, insolent.

मदोन्मत्तः—drunken with the pride of youth, haughty. कुर्वन्नास्ते—The root आस् when used with the present participles of roots expresses the continuity of the action denoted by them. प्रत्यहम्—अहन्यहनीति—An Avya. Comp. उपढौकयामः—send. उपकल्पितम्—fixed upon, assigned. त्रासहेतोः—of him from whom fear comes. सिंहान्तरेण—by another lion; अन्यः सिंहः सिंहान्तरम्. पञ्चत्वं गतः—see note on p. 25. तीर्थशिला°—तीर्थ is a flight of steps forming a descent into a river, a lake &c.

P. 53. शिवास्ते &c.—*lit.* may your paths be auspicious; hence may your efforts be crowned with success.

आत्ययिकम्—disastrous, ruinous; or it may mean 'that would suffer no delay' *i. e.* which must be immediately attended to.

कार्य &c.—when the opportunity to do a thing passes away. हितः—he who has another's welfare at heart. *Cf.* Kám. Nít. V. 28.

क्रमः—a settled course of conduct, method of action.

शक्तित्रय—the three legal powers according to Indian writers are (1) प्रभुशक्ति or the power which the king wields by virtue of his treasure and army; (2) उत्साहशक्ति or the power imparted by his personal valour and energy; and (3) मन्त्रशक्ति or the power he has by means of judicious counsel. See com.

अत्युच्छ्रिते—very highly exalted, getting very powerful. विष्टभ्य—having placed; fr. स्तम्भ् with वि. भारस्यासहा—unable to bear the load (the difficulty of the situation). मदालस्येन—indolence or negligence produced by vanity. निर्भिद्यते—is penetrated, *i. e.* overcome by. स्वतन्त्रस्पृहा—stands for स्वातन्त्र्यस्पृहा. प्राणान्तिकम्—even to the extent of reaching *i. e.* aiming at the king's life.

विषदिग्धस्य—mixed up or tainted with poison. दिग्ध p. p. of दिह्. उद्धरणं—(1) removal; (2) uprooting, extirpation.

P. 54. तद्व्यसने सति—in the event of his being in difficulty, or of the danger coming from him.

स्वेच्छातः—तस् is a termination added to nouns in the sense of the abl. तदत्र &c.—Then in this case Your Highness is the sole authority, *i. e.* is to decide the future course of events. व्यलीकानि—faults, offences.

अधिकं &c.—fixes his eyes more and more, *i. e.* shows special attention to.

वक्ता श्रोता—*i. e.* of अप्रिय and पथ्य. *Cf.* हितं मनोहारि च दुर्लभं वचः and सदानुकूलेषु &c. Kir. 1. 4. 5.

मूलभृत्यान्—primitive or hereditary servants.

राज्यभेदकरः—destructive to sovereignty, or राज्ये भेदकरः creating dissensions in the state. The line may also be taken to mean—no other fault is graver than this, since it is destructive &c. मह्यं द्रुह्यति—द्रुह् governs the dat. when not preceded by a preposition.

स्वेदनम्—that which causes sweat; a sadorific. प्रकृति—original state or form, nature. Opp. विकृति. विपरीतम् &c.—The contrary of this is otherwise, *i. e.* is the way of action of bad men.

P. 55. अनुविधायिनी—submissive, obedient. अकृत्रिमं—*lit.* not artificial, real, sincere. खिद्यते &c.—is not troubled by (unrestrained) senses *i. e.* who has his senses under his control. ईदृशो भृत्यस्य—of a servant, such as I am, *i. e.* who is a well-wisher and has done his duty.

स्वच्छन्दः—following the bents of his own mind. Since यथेष्टं and स्वच्छन्दः both convey the same idea, one of them is redundant; or they might have been so used for the sake of emphasis. शोकगहनम्—the dense forest in the shape of sorrow.

अवगमं कृत्वा—having ascertained (the truth) &c. Mah.-Bhâr. Shân. Par. cccxxi, 93.

विधिर्न—there is no precept which sanctions; it is not a piece of wise policy. ग्रहः—arrest, seizure; or, receiving into favour.

किं प्रत्यादिश्यताम्—See tran.; or shall Sanj. be dismissed from his post. (The former meaning, however, is preferable). Connect अवश्यं with संपादनीयम्.

P. 56. अधीरः—(*a*) timid, cowardly ; (*b*) impotent. सर्वाङ्गैः—(*a* the limbs ; (*b*) the various items. संवृतैः—(*a*) covered with an armour; (*b*) concealed from the knowledge of others. भेद—(*a*) being pierced ; (*b*) treachery. Śiś. II. 29.

अश्वतरी—a kind of mule. It is supposed that she dies immediately after her delivery. *Cf*. II. 29.

अङ्गाङ्गिभावः—अङ्ग a limb, a part ; अङ्गानि अस्य विद्यन्ते इति अङ्गी having parts or limbs; hence, the principal or chief person; तयोः भावः—the relation of the subordinate to the principal. टिट्टिभमात्रेण—by such an insignificant creature as, or by a no bigger bird than, a *ṭiṭṭibha* (because he had a master in Garuḍa to espouse his cause). निभृतम्—concealed from view, solitary.

परिच्छेत्तुं &c.—it is very difficult to form a correct estimate of one's power or ability.

P. 57. गरुत्मत्—गरुतः mighy wings सन्त्यस्य ; the eagle of Vishṇu. नारायणः—*Cf*. Manu. आपो नारा इति प्रोक्ता आपो वै नरसूनवः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ मौलौ-*i. e.* with deep reverence. *Cf*. तथेति शेषामिव भर्तुराज्ञामादाय मूर्ध्ना &c. Kum. III. 22.

अनिर्वृतम्—uneasy, always full of anxiety.

कोऽर्थान्प्राप्य &c.—These lines contain a number of rhetorical questions, the answers to which can be easily furnished by the reader. Thus, who having obtained wealth is not proud ? The answer to this is-'Every one is so.' विषयिन्—one given to the enjoyment of pleasures ; a sensualist. कोऽर्थी-*Cf*. the Subháshita तृणादपि लघुस्तूलस्तूलादपि तु याचकः । वायुना किं न नीतोऽसौ मामयं प्रार्थयेदिति । वागुराः-Snares. परलोकार्थिना—परलोकमर्थयतेऽसौ तेन; what he means is this—you have come hear at my instance, and therefore I must do all that lies in my power to save your life. If I do not do that, I shall be guilty in the eyes of Heaven and shall not be able to secure the next world.

प्राप्तकालकार्यम्—प्राप्तः कालः यस्य तत्प्राप्त°, प्राप्तकालं च तत्कार्यं च·

P. 58. अपात्रभृत्—supports, lavishes wealth upon, the undeserv. ing ; patronises those who are quite unworthy of his patronage. गिरिजलधि &c.-*i. e.* where rain is not required. मलीमसम्—dark, black. मलोऽस्यास्तीति ; fr. मल+ईमस Páṇ. V. 2. 114. अपूर्व &c.—a wonderful creation of god.

प्रमेयः—something to be understood by inference.

विज्ञैः—जानातीति ज्ञः विशिष्टो ज्ञः eminent for knowledge. अन्यैः-by others, *i. e.* those who are neither विज्ञ nor स्निग्ध.

नैकभावाश्रयाणाम्—of unsteady or unprincipled men.
गुणघातिनः—may also mean those who mar (the beauty of pleasures). न च &c.—There is no happiness that is unmixed with evil.

P. 59. प्रोत्सारितार्धासनः—who offers half his seat; a mark of the greatest honour and singular love.

मायापटुः—clever in deceit or dissembling. नाटकविधिः—this pantomimic art, theatrical course of action.

दुस्तरः—दुःखेन तरीतुं शक्यः. उपायचिन्ता—Thinking out a remedy.

चित्तवृत्ति—the inclinations or proclivities of the mind.
कथमहम्—how strange it is that I &c.
विकारितः—rendered hostile. विघटितम्-disunited, alienated.
Śl. 167. गुणौ—advantages. *Cf.* आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः। युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः॥ Manu. VII. 89. Also यत्र यत्र हतः शूरः शत्रुभिः परिवेष्टितः। अक्षयांल्लभते लोकान्यदि क्लीबं न भाषते॥ जितेन लभ्यते लक्ष्मीर्मृतेनापि वराङ्गना। क्षणविध्वंसिनी काया का चिन्ता मरणे रणे॥ जीवितसंशयः—some faint hope of living.

P. 60. सुराङ्गनाम्—It is supposed that the heroes who fall on the battlefield are metamorphosed into divine beings and are received by the celestial nymphs as they enter heaven. See above, note on śl. 167.

जिघांसुः—desirous of killing. Desid. n. fr. हन् to kill.
निस्तेजाः—(*a*) lacking spirit or pluck; (*b*) devoid of fire, having no power to burn.

Note:—Words of the neu. gender ending in स् ought to be declined like चन्द्रमस् when at the end of a Bah. comp. qualifying mas. or fem. nouns.

भस्मचयः—a heap of ashes (which though very big is trodden under the foot, because there is no fire in it).
नो चेत् &c.—*i. e.* both will be ruined.
किं निष्पन्नम्—what is the result? what is the outcome of your endeavours?

आत्मविवृद्धये—for self-aggrandizement, self-exaltation.
पापाशयः—that wicked-intentioned one, the villain.
पूर्वोक्ताकारं &c.—पूर्वोक्त आकारो यस्य. See l. 4 above.
विकृताकारम्—with his countenance altered or changed. Connect प्रणाशे with भूम्येकदेशस्य and भृत्यस्य.
Śl. 176. *Cf.* Manu. VIII. 350-1. गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्। आततायिनमायान्तं हन्यादेवाविचारयन्॥
एकान्तकरुणः—extremely *i. e.* indiscriminately kind.

P. 61. प्रायश्चित्तम्—that which makes atonement for sins committed. जीवोत्सर्ग—the loss of life, capital punishment.
प्रतीप:—disobedient, *lit.* going against the orders of his master.
Śl. 181. Bhar. Nît. 47. राजनीति is here compared to a harlot. The epithets सत्याऽनृता &c. are to be taken with both. सत्या अनृता च true and false (as time requires). परुषा—(1) rigid; (2) harsh. प्रियवादिनी—(1) using gentle means; (2) speaking sweetly. हिंस्रा—(1) severe, killing; (2) cruel. दयालु:—(1) acting mercifully; (2) kind. The roots स्पृह्, ग्रह्, पत्, दय् and शी, and the words निद्रा, तन्द्रा and श्रद्धा take the affix आलु. हृदय optionally takes it. अर्थपरा—(1) bent upon economizing, saving money; (2) avaricious, given to hoarding money. प्रचुर &c.—(1) in which jewels and money are acquired in plenty; (2) getting jewels &c.
प्रकृतिमापन्न:—regained his natural temper.
Śl. 182. See note on p. 42. l. 5. कालाकृष्ट:—drawn away by the god of destruction. प्रलयमुपसर्पतु—meet his doom. अहरह:—Avya. Comp. सकल &c.-the abodes (possessors) of happiness and opulence of every kind.

CHAPTER III.

विग्रह: OR WAR.

राजपुत्रा वयम् &.—This marks the change in the princes who seem now to be awakened to a proper sense of duty.

P. 62. सम्यङ्नेता—a good guide. अकर्णधारा—without a helmsman. विप्लवेत—(*a*) will be involved in trouble; (*b*) will sink. Pan. Tan. III. 73; Kám. Nît. 1. 10.
प्रजा—Kám. Nît. I. 12. वर्धयति—enriches, adds to the greatness of. सदप्यसत्—what is is not, *i. e.* none can be sure of his property even for a moment in the absence of a good government.
आख्यातुकाम:—desirous of relating it. Before the words काम and मनस् the inf. loses its nasal; so आख्यातुमना:.
जम्बुद्वीप—one of the seven continents of the world. *

*"............; but the truth, according to the authority of Sanskrit dictionaries and a definition found in an original work treating of that country, is that Jamboo is the name of a tree which bears a fruit com-

राजचक्रवर्तिन्—a universal king (राजन् + चक्रवर्तिन्).
अनयो: &c.—*i. e.* your country and this our country.
उपदेश: &c.—supply भवति after प्रकोपाय.
कदाचन—never. चन affixed to कदा gives it an indefinite sense.
उपत्यका—land at the foot of a mountain. See Com.
क्रोड—the interior of.

P. 63. धारासारै: &c.—it rained very heavily. सीदथ—suffer pain or misery.
युष्मदीय—fr. युष्मत् + ईय; yours.
अन्यथा—at other times (than when an insult is given).
वैयात्यम्—absence of shame or modesty.
द्वीपिनश्चर्मणा परिच्छन्न:—covered with a tiger's skin.
मुमूर्षुरिव—at the point of death; the desiderative has sometimes this sense.
व्याघ्रबुद्धया—with the idea that he was a tiger; mistaking him for a tiger.

P. 64. धूसर—having protected his body by wrapping it &c.
आनत &c.—stood in a corner, bending his body.
अधिक्षिप्—to censure, speak slightingly of. मृदु:—weak, effeminate, without spirit.

कूपमण्डूक:—*lit.* a frog in a well; hence, one who has never left his home and has therefore no experience of the world at large; a man of limited views and ideas. This word is often used as a term of reproach.
महदाश्रय:—महतो महतां वाश्रय: a Tat. Comp. and not a Karm. in which case महा must be substituted for महत्.
आधाराधेयभावेन—by virtue of the relation of the आधार and the आधेय. आधार is the support or recipient. आधेय is the thing super-imposed or received. Just as a mirror, the recipient of reflections, being small, can reflect the elephant as a small object, so a man possessing but few or no merits can very little or not at all appreciate the merits of others.
व्यपदेश—a fiction, personation, assuming a false character; hence a trick &c.
पिपासा—Thirst; desid. n. fr. पा to drink.

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monly called *zamin* or *jamin* in Hindoostan. The Hindoo poets have imagined that in the centre of this *dweepa* [island or continent] there was a tree of that species of an amazing size, whence it derived the name of Jamboo-dweepa"—*Wilkins*.

मानयन्नपि—though honouring (outwardly). Pan. T. III. 83.

P. 65. संवादयामि—make him converse with me. अवध्यभावेन—since he is not to be killed under any circumstances. निःसारिताः—usually means 'driven away;' but here it seems to be used in the sense of 'destroyed.' अस्माकम्—the gen. in the sense of the Inst. वारान्तरम्—on any other day, again. अवधीयताम्—let it be atteneded to, *i. e.* may you kindly attend. अवधार्यतां-*v. l.* please listen or take note of.

उपधाशुचिम्—who is of proved honesty. See com.

व्यवहार—settlement of disputes.

P. 66. दौत्येन—on an ambassador's mission. दूतस्य भावो दौत्यम्. परमर्मज्ञः—knowing the secrets of the enemy or their weak points. प्रतिभान—presence of mind. Kâm. Nît. XII. 2; Manu. VII. 64.

कालकूट—was the deadly poison that appeared at the churning of the milky ocean, which was drunk up by Śiva to prevent universal destruction. It did not change its colour though it came in contact with Śiva. This means that one can never forego one's nature and so a Brâhmaṇa cannot, and therefore he should be &c.

शुक एव व्रजतु—why S'uka was selected is difficult to see. Probably because there is a similarity of sound between शुक a parrot and शुक the celebrated son of Vyâsa (a Brâhmaṇa).

दशाननः—Rávaṇa, king of Laṅká, so called because he had ten heads. बन्धनम्—this alludes to the bridge constructed by the monkey engineer Nala, connecting the mainland with Ceylon.

प्रान्तरे—प्रान्तरं a distant and lonely way; here used in the sense of a forest; प्रान्तरं कोटरेऽरण्ये.

निर्भर &c.—who was enjoying a sound sleep. मुखव्यादानं—opening of. कृतम्—*i. e.* yawned. असहिष्णुः—not bearing.

P. 67. खेदितः—affrighted, scared away.

अकालकुसुमानि—are supposed to forebode evil.

रथकारः—a coach-builder, a carpenter.

निभृतम्—secretly, without the knowledge of his wife.

निर्भरम्—heartily, excessively. अनुभूत—felt. विस्मितेव—like one dismayed, not composed in mind. आकौमारम्—from maiden-hood (कुमार्या भावः कौमारं तस्मात्). बर्बर—see notes to p. 48.

P. 68. महोदयाः—of great, eternal bliss. मनोलौल्यात्—may mean, when my mind tells me to do so (I enjoy your company). What she means is that he being a paramour, is no better than a garland of flowers &c. and therefore may or may not be attended to; while her husband is her master and she must submit to his wishes, of whatever nature they may be. Or this may be taken as a question. Thou art a paramour, and on account of the fickleness of thy mind art like a garland of flowers or *támbúla* *i. e.* thy love is as short-lived as the freshness of a garland of flowers or the colour imparted by the *támbúla*; so can it be ever possible that thou shalt be attented to?

शोभना—beautiful, being 'decked with ornaments.'

देवेभ्यो ब्राह्मणेभ्यो वा—*i. e.* to their maid-servant and not to be sacrificed, as Wilkins supposed.

त्रिस्रः &c.—*i. e.* for an immense period of time. महीयते—is esteemed or honoured. चितौ—चिति properly means what is collected together; a pile; here used for a funeral pile. यथाव्यवहारम्—according to the usual practice, formalities. आगच्छन्नास्ते—is on his way, is coming. See notes to p. 68. राजकार्यम्—political or state affairs. Has forwarded the affairs of the state to the best of his ability.

प्रस्तुत—the business immediately before us.

Śl. 21. वर्ण—colour, *i. e.* by marking the changes in the colour of the face. *Cf.* śl. 50, p. 51, and the notes thereon.

P. 69. श्रेयान्—most welcome to. व्यसनी &c.—because officers can make capital out of him. विदुषाम्—clever people, those who know how to use fools as their tools when they have to accomplish some object.

प्रणिधिः—a spy, an emissary. तदनुष्ठानम्—the doings or proceedings of the enemy. चार or चर—a spy.

तत्रस्थ—*lit.* of the place. त्य added to adverbs of place has the sense of 'belonging to or of that place'; as अत्रत्य, तत्रत्य, &c. व्यञ्जनम्—disguise. *Cf.* Kâm. Nît. XIII. 14. तद्गृह &c.—that is as a pledge for the faithful discharge of their duty. आत्मना द्वितीयेन—with himself forming the second of the party, *i. e.* he and some one else. *Cf.* Śâk. I. ततः प्रविशत्यात्मनातृतीयो वैखानसः।

दोषाः—evils, disasters or losses. समाधातुम्—to remedy or avert.

P. 70. विग्रहो न विधिः—war is not the measure which wise policy or real statesmanship dictates.

Śl. 39. *Cf.* Manu. VII. 198-199.
सामन्—conciliation. दानम्—gift. भेद—treachery. For more information see com. साधितुम्—to conquer, to subdue.
अनासादितविग्रहः—who has not seen what war is, who has had no occasion to fight.
फलवतीः—*i. e.* चिरात् in due time and not all at once.
दूरभीरुत्वम्—timidity as long as danger is at a distance; *i. e.* a great man, for instance, for fear of the dread consequences of a war, may try to avoid it as long as possible; but when it is inevitable he will fight like a true hero.
उत्तापः—agitation, flurry, perplexity. अतिशीतलन् &c.—The meaning is that one ought to act with a cool head in an emergency, and then one is sure to gain success. See com.
निदर्शनम्—an ordinance or precept. *Cf.* Kâm. Nît. IX. 50.

P. 71. वर्तते—turns upon, engages in combat.
कीटपक्षोद्गमः—an insect getting wings, which brings about its destruction, as in the case of a moth. With the reading ॰उद्यमः—'like the exertions of the wings of an insect, which are of very little effect.'
कौर्मम्—कूर्मस्यायम्; just as a tortoise contracts its body when touched, so a wise man should bear a blow and not resent it until the proper time comes.
उपायज्ञः—one who knows how to adopt proper measures. Śl. 50, Manu. VII. 74. शैल &c.—that the enemy may not have easy access. सयन्त्रम्—with machines for raising water, harassing the enemy &c.
दुर्गसंधाने—to mark out and fit or put in order a castle.
कर्मस्वदृष्टकर्मा—who has not put his knowledge into practice.

P. 72. व्यञ्जनम्—a condiment, a seasoned article. गोमयायते—tastes like cowdung, *i. e.* quite insipid. What is meant is that next to corn, salt should be stored up.
नियुक्तः—set down as belonging to. अस्ति—an indeclinable used at the commencement of a narrative or tale, sometimes as a mere expletive, as in the present case.
स्वकीयमात्मानं—his body. स्वकीयमुत्कर्षम्—self-exaltation or elevation. आधिक्यम्—pre-eminence, supreme power.
अनभिज्ञेन—foolish one, not knowing self-interest. मर्मज्ञाः—knowing his weak points. परिचितो भवति—will be found out, his real nature will be known.
जातिस्वभावात्—by virtue of the disposition of his species.

P. 73. Kâm. Nît. VII. 62. मर्म—where one is vulnerable.
नन्दम्—The last of the Nanda dynasty of kings killed by the machinations of Chāṇakya, who placed Chandragupta, the Sandrakotus of the Greeks, on his throne. तीक्ष्ण—clever, sharp; or cruel.
दूरान्तरितम् *v. l.*—(adv.) from a distance. धीरसमन्वितः—that the king should not commit political blunders.
गलहस्तयति—can strangle him to death, seize him by the neck and turn him out.
छलमभ्युपैति—approaches, has fraud concealed. Śl. 61, *cf.* Máh.-Bhá. Udyogap. XXV. 58.
प्रबोध्य—he was set right as regards his opinion of the king &c. by everything being explained to him.
शिष्टान्—the chief officers of the court or the wise men in his capital.

P. 74. व्यसानितया—when one is in difficulty or is not in good circumstances, has not all things in his favour.
मित्राणि—personal friends ; सुहृद्वर्गः—allies, friendly kings. दृढभक्तयः—firmly devoted to; thoroughly loyal. *Cf.* Kàm. Nît. X 27, 28. तदा—in that case. मौहूर्तिक—an astrologer. शुभलग्नं—auspicious time. यात्रार्थम्—to march out, begin the expedition. मा कृथाः—When the Aorist is used with the prohibitive particle मा, it has the sense of the Imperative, and the augment अ is dropped. विजिगीषुः—one wishing to conquer; Desid. noun fr. जि with वि.
शास्त्रवत्—given according to the authority of the Śàstras ; or शास्त्रवदननुष्ठान when it is not put in practice according to the dictates of the S'astras ; or thirdly शास्त्रवत् like the theoretical knowledge of Śástra which is of no avail unless put in practice.
व्यूहीकृतैः—drawn in battle-array. *Cf.* Kám. Nît. XIX. 44.
बलाध्यक्षः—an officer second in command to the *Senânî* or the commander-in-chief. कलत्रम्-the seraglio, the women. फल्गु—*i. e.* not useful in active service. (बाजारबुणगें in Marathi). *Cf.* Kám. XIX. 44.
आश्वासयन्—cheering up, encouraging. प्रतिगृह्य-taking up, giving support to. *Cf.* this and the preceding Śl. with Kàm. Nît. XIX. 46—47.

P. 75. शैलेषु &c.—where the enemy's men are likely to lurk in wait. शयनं योगनिद्रया विधेयम्—a king should sleep a wakeful sleep ; *i. e.* he should not enjoy a sound sleep absolutely trusting in the fidelity of his body-guards.

आटविकान्—forest-dwellers, such as *bhils* &c. *Cf.* Kàm. Nît. XIX. 22-23, Śl. 77, formed from the second lines of Kâm. Nît. XX. 16-17, with the difference of विना कोषान्न for कोषाधीना हि and स्वभृत्येभ्यः for योधेभ्यस्तु.

अभेदेन—standing in a compact line, without breaking. Śl. 79. *Cf.* Kâm. Nît. XIX. 33-34.

उपरुध्य—having besieged. अनूप—*m. n.* a watery place, a marsh.

द्विपः—an elephant, so called because he drinks water by means of his trunk and mouth. चर्मायुध—a shield.

अष्टायुधः—the eight weapons are the head, the trunk, the two tusks and the four legs.

बलमश्वस्य *v. l.*—since the cavalry is the moving rampart. युद्धकारित्वम्—Giving battle first.

P. 76. जितश्रमम्—not easily feeling fatigued ; that has overcome fatigue.

सारं—consisting of chosen troops or men of real worth. अनधिष्ठानम्—not conferring high posts (अधिकं स्थानं) upon. It may also mean 'the king's not leading the forces himself (so as to secure their goodwill); or, loss of position ; dismissal from a post of authority. Apte's Dic. देयांशहरणम्—appropriation of what is to be given ; *e. g.* a share in the general booty &c. कालयापनम्—putting off (payment of salary, conferring of honour &c.). अप्रतीकारः—non-retaliation of the insult given, not attending to the complaints of soldiers and removing them. अपीडयन्—*i. e.* by long and forced marches. He should rather force the enemy to be on the offensive. *V. l.* अपीडयन् बलं शत्रोर्जिगीषुरतिशोषयेत—should put to great hardships.

भेदकरः—calculated to overthow or break down the power of (the enemy). उत्थापयेत्—one should raise or set up. अन्तःप्रकोपनम्—internal dissensions, causing internal revolts. अभियोक्तुः—the Gen. for the Inst. स्थिरात्मनः—Patient, resolute.

A knotty śloka. An attempt is made in the com. to give it a meaning. See com. The idea seems to be taken from Kám. Nît. XIX. 61-62. क्रूरम्-of fierce prowess, working great havoc. मित्रम्—an ally of the ememy. भङ्गं दत्त्वा–by beating him down. गोमहाकृष्ट्या—by turning him away, by seizing his cattle &c. For प्रमाद्यन्तं—तं in the com. read प्रमाद्यन्तत्.

P. 77. वासयेत्—Pot. of the cau. of वस्; to populate. परदेशापवाहनात्—by bearing away men from other countries. धनदं—yielding revenue, prosperous.

उदितेन—उदित p. p. p. of वद् to speak.

आत्मोदयः—one's own exaltation. ज्यानिः—*lit.* decay; hence, downfall, decline of power, loss. नीतिरियती—all the dictates of policy amount to this, policy is nothing more than this. तदूरीकृत्य—taking that as a basis, groundwork. कृतिन्—clever, versed in policy. प्रतायते—great eloquence is displayed. This is from Śiś. II. 30.

अन्यत्—अन्यत् this is one thing, that is another, one is quite different from the other, the one would lead to ruin, the other to sure success. उच्छृङ्खलं सत्त्वम्—power not restrained or guided by the rules of the Śástras; शास्त्रनियन्त्रितं *i. e.* by the rules of the political science. सामानाधिकरण्यम्—the state of remaining or being found in one and the same place; being in the same predicament. मौहूर्तिकावेदितलग्ने—at the auspicious hour, as declared or appointed by the astrologers.

प्रणिधिप्रहितः—*i. e.* sent by the chief emissary. समागतप्रायः—समागताद्ईषन्न्यूनः. अधित्यका—a table-land or plateau. दुर्गशोधनम्—*lit.* the searching of the fortress.

इङ्गितम्—secret intention or purpose.

P. 78. अभिभवाय—for the chastisement or punishment of. विग्रहोत्साहः—desire or eagerness for fighting. आगन्तुकः—आगन्तुरेवागन्तुकः—the term. क is added here स्वार्थे, *i. e.* to express the same meaning as the original word. Sometimes it is used as a diminutive affix. *e. g.* वृक्ष a tree, वृक्षक—a small tree.

हितवान्—may also mean one who has another's welfare at heart, well-meaning. आरण्यम्—produced in a forest. स्वल्पकालेन—in a very short time after he took service. ददौ—gave, offered up (sacrificed).

क्रीडासरस्—a pleasure-tank. Kings are described as having pleasure-gardens, pleasure-mountains, pleasure-houses &c.

कुतश्चिद्देशात्—from some country (not known). प्रतीहार—a porter or door-keeper, it also means 'a door.' वर्तनार्थी—वर्तनं (wages, salary ;) अर्थः प्रयोजनं (purpose, object) अस्य. It may also mean—'in search of means livelihood or employment.'

यदि &c.—If you have any occasion for my services.
चतुष्टय—a collection of four. See Gr. § 170 (*b*). उपयुक्तः—being useful, *i. e.* deservedly. ताम्बूल—a fold of betel-leaves containing pieces of betelnut, spices &c. In olden times a *támbúla* was given as a sign of the ratification of an oral contract to do a thing. The giving and accepting of it made the contract binding on both the parties.
अहर्निशम्—अहनि च निशायां च ; an Avy. Comp. खड्गपाणिः—sword in hand ; a Vya. Bah. Com. सकरुणम्—plaintive. सूचिभेद्ये तमसि—in this pitchy darkness. *Lit.* in the darkness which is so dense that it must be pierced with a needle to enable one to see through. प्रेरितः—sent away, ordered to go. तदनु—after him.
लक्ष्मी—the goddess presiding over the royal fortune of Śûdraka, the tutelary goddess of royalty.
अवलम्बनम्—stay, stability. द्वात्रिंशल्लक्षणोपेतम्—द्वात्रिंशत् लक्षणानि तैरुपेतम्. सर्वमङ्गला—*Lit.* the goddess who presides over the welfare of all, or over welfare of every kind; who has the welfare of all in her keeping; a name of the goddess Bhavánî, the consort of Śiva. In her destructive quality she is called Kâlî, to whose image human sacrifices were offered to avert a threatening evil.
P. 79. निद्राण—asleep, sleeping; pre. part. of द्रा with नि 2nd conj. प्रबोधिता—roused from sleep, awakened. एवंविधः—एवं विधा यस्य of this sort, such. विनियोगः—use, employment. सन्निमित्तम्—see Mitr. Śl. 44. मुख्य—high, exorbitant. महावर्तन—wages paid in gold. निष्क्रयः—compensation, return. उपहारः—(बलिः) an offering, a victim. निस्तारः—payment of a debt, return, requital. जीवनं विडम्बनम्—life is but a mockery, quite a misery. तत्—that, *i. e.* she also cut off her head. एतत्परित्यक्तेन—left by him, *i. e.* Vîravara.
प्रत्यक्षभूतया—प्रत्यक्षं भूता a comp. सुप्सुपा. राज्यभङ्गः—Loss of or danger to sovereignty. This may mean (1) you will be a king even after death, *i. e.* in your next life; or (2) sovereignty will remain with your family after your death. साष्टाङ्गपातं प्रणम्य—bowing in such a manner as to touch the ground with the eight parts of the body. An Avy. Comp. अनुकम्पनीयः—pot. p. p. *lit.* to be favoured or taken compassion upon. सदारपुत्रः—a Bah. Comp.

यथाप्राप्तं—*lit.* to which I am led by circumstances. सत्त्वोत्कर्षेण—excess or intensity of magnanimity, pre-eminent generosity. वात्सल्यः—वत्सलस्य भावः tenderness, kindness or regard.

अकृपणः—one who is not a miser, *i. e.* one who is liberal. A generous man ought always to speak kindly, for with all his liberality, if he were to use harsh language, he would be hated by others. अविकत्थनः—not vaunting or boasting. अपात्रवर्षी—not shedding his bounty upon unworthy persons or improper objects of charity. Mâh. Bhâ. Śán. XC. 4.

महापुरुषलक्षणम्—the distinguishing marks or characterristics of a great man. प्रस्तुत्य—fully mentioning or laying before (by way of introduction), giving a full account (as a preliminary step to what he was going to do); or it may mean 'having proclaimed or extolled.' कर्णाट—the Karnatak.

Construe योऽकार्यं नृपेच्छया कार्यवत् शास्ति स किंमन्त्री। अकार्यम्-what ought not to be done. नृपेच्छया—according to the pleasure of the king, having regard to the will of the king. कार्यवत्—as if it were proper to be done. शास्ति-counsels, recommends. वरं &c.—It is better to give pain to the heart of the king than to ruin him by advising &c. प्रियंवदाः—saying sweet things, flatterers. शरीर &c.—he quickly loses his health (to attend to which is the duty of the royal physician) &c.

अतः—under this delusion निध्यर्थी—covetous of a treasure. यक्षेश्वरः—Kubera, the god of wealth.

ततः—then, by which act सुवर्ण—gold coins. तेन—by means of which. यावज्जीवम्—यावत् जीवः तावत्. प्रतीक्षते—used to wait for निष्कारणबन्धुः—*lit.* a friend without any cause, a disinterested friend. प्रस्तुतम्—the present, the business which immediately concerns us. मूढः—a fool, one who does not know his own interest.

लुब्धः &c.—See Kám. Nît. VIII. 15. लुब्धः—avaricious, greedy of money, and hence displeasing his officers and the people. योधावमन्ता—one who disrespects or insults warriors or soldiers.

नियुज्यन्ताम्—be appointed, ordered. संकुलम्—pressed or hemmed in. आहितक्लमम्—आहितः क्लमः यस्य distressed by.
P. 81. प्रमत्तम—intoxicated or drunk; or it may mean, careless &c. व्यग्रम्—busily engaged in. समाकुलम्—embarrassed or

distressed by. दुःव्यस्तम्—all scattered. With these lines *Cf.* Kâm. Nît. XIX. 50–52 quoted in the Com. अवस्कन्द—an attack. भयात्—for fear of a surprise. प्रजागर &c.—fatigued by watching, or keeping up; अत एव दिवा &c.—a Bâh. Comp. निद्रया व्याकुलाः सैनिका यस्मिन् तत्. निद्रा॰—Construe—अतोऽस्मत्सेनापतयो गत्वा प्रमादिनस्तस्य बलं यथावकाशम् &c. यथावकाशम्—whenever they will get an opportunity; as they may find it expedient. अविनय—offence or fault.

असांप्रतम्—in an impudent or unbecoming manner, insolently. दक्ष—clever, one who is ready to avail himself of every favourable opportunity. पथ्याशी—पथ्यं अश्नातीति. अधिगच्छति—this word should be supplied with every clause. उद्युक्तः—studying with close application. विनीतः—well-trained, guided by policy.

विद्यावृद्ध—*i. e.* old in wisdom. श्रियं—in the case of जलासन्नतरु would mean beauty and growth. स्त्री—*i. e.* lewdness, debauchery. अर्थदूषणम्—wasting or squandering away money; prodigality. व्यसनानि—blemishes or defects, sources of difficulties.

साहसैकान्त &c.—one solely bent on enterprise; one acting rashly. उपाय &c.—*i. e.* who wavers and is unable to decide which way to act or what measures to adopt. विभूति—prosperity, riches. ऊर्जित—great, of high character. नय—sound policy, political wisdom, statesmanship.

उपन्यस्त—proposed, set forth. अनवधानं कृतम्—(you) paid no heed or turned a deaf ear to, despised. दुर्नीतिः—violation of the laws of policy, misbehaviour.

P. 82. दुर्मन्त्रिन्—a Bah. Comp; see com. Some take दुर्मन्त्रिणं—to mean a bad minister, but the context does dot justify this meaning.

नीतिदोषाः—disadvantages or calamities due to errors of policy. Construe विषादो सुरं हन्ति &c. विवस्वान्—the sun; from विवस् rays and वत् having.

प्रज्ञाहीनः—destitute of the power of discrimination or wisdom. Construe भिन्नसंधाने मन्त्रिणां प्रज्ञा व्यज्यते &c. भिन्नसंधाने—see trans. It may also mean—in uniting or reconciling parties at variance. व्यज्यते—is proved, or put to test, appears forth. सांनिपातिके कर्मणि—in treating a case which is rendered dangerous, according to native medicine, by the simultaneous derangement of the three hum-

ours, the bile, the phlegm, and the wind, and which baffles the skill of physicians. को वा &c.—a question of appeal, the answer being, 'every one is so.'

अल्पम्—little, what is of no consequence. कामं—much, exceedingly. व्यग्राः—over-hasty; or, perplexed, agitated; when a difficutly arises. कृतधियः—men whose mental faculties are well developed; prudent, resolute, learned. महारम्भाः–a Bah. Comp.; who undertake great things. निराकुलाः–composed, working steadily, without being confused. Mark the antithesis between अल्पम् and महत् (in महारम्भाः)—अज्ञाः and कृतधियः, व्यग्राः and निराकुलाः. See Śiś. II. 79. भवत्प्रतापात्—by virtue of your might or regal power. This is a complimentary expression. विजिगीषुः—*lit.* one desirous of conquering. अदीर्घसूत्रता—अ not दीर्घसूत्रता dilatoriness; promptitude, promptness in action. अवश्यंभावः—taking place as a necessary consequence; hence, guarantee. मन्त्रोपष्टम्भात्—relying upon, or on the strength of, the advice or counsel.

सारासारविचार—See trans.; let the good be distinguished from the bad; *i. e.* let the army be divided into strong and weak men, so that all should be well pleased. यथार्हम्—according to their deserts.

P. 83. अपथप्रपन्नाम्—*Lit.* gone to *i. e.* used in a wrong way. व्यसने—when calamities befall (and must be warded off). अतिव्ययो नास्ति—no expenditure can be considered to be to much; no amount of money spent in such cases is sufficiently great, *i. e.* any amount spent is justifiable.

स्वल्पव्ययवसायात्—for fear of small, trifling expense. भाण्डम्-merchandise, goods, wares. शुल्क—a tax or toll; customs particularly levied at passes, ferries etc.

Śl. 126.—This is from Manu. VII. 213.

पुरस्क्रियन्ताम्—be advanced or respected.

परस्परज्ञाः—*i. e.* who are well acquainted, friendly with one another. पूजिताः—treated with marks of distinction.

संहताः—fighting in a compact line. मृद्नन्ति—completely destroy, or rout. रिपुवाहिनीम्—Said in contrast with पञ्चशतम्. कृतनाशकः—one who never notices the good services done, one who is ungrateful. अन्यैः—other than the good, ordinary men. आत्मंभरिः—*lit.* one who feeds his own self; hence greedy, selfish.

त्यागः—liberality, giving gifts. वाच्यताम्—the state of being censured or talked of with contempt.

प्रतिबद्धः—bound up with, attached to. सह तेनोदयी व्ययी—whose rise or fall (*lit.* expenditure, sinking etc.) depends upon &c. प्राणेषु &c —to superintend matters concerning the person and the exchequer of the king. क्षिप्तः—tossed about.

यतौ—judiciously regulated, within proper bounds. अन्ववेक्षा—regard, consideration. अनुपेक्षा (*v. l.*)-absence of disregard or neglect of (the servant's interest). उच्चयापचयौ—rise and fall, prosperity and adversity. अमात्या इति—with the consideration that they are mere ministers (*i. e.* subordinate to the king). अवमन्येत्—the Parasm. is irregular.

P. 84. स्खलतः—stumbling, sinking.

विषमः—*Cf.* नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति । स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥ योधयेत्-should make his soldiers fight.

सिंहायते—*i. e.* fights as bravely as the lion. Denom verb. उपजापः—*Lit.* whispering into the ear, hence secret overtures or negotiations (with the friends of the &c.), treachery etc. चिरारोधः—long blockading on all sides. लङ्घनोपायाः—the ways of taking or capturing (a fort). सुमन्त्रित—what is well planned, a good scheme. सुविक्रान्त-a good display of valour. विचारयेत्—should hesitate, pause to think. Mah. Bhár. Vana. XXX. 7. Or सुम०, सुवि० may be taken as adjectives qualifying सुयुद्धं and सुपला, यितम्—fighting or retreating should be well determined upon beforehand, and should de done in a brave manner. मन्दगतिः—मन्दा गतिर्यस्य a Bah. Comp. सारसद्वितीयः—सारसो द्वितीयो यस्य who had the Sârasa for a second, *i. e.* companion; accompained by. दुःसहम्—दुःखेन सोढुं शक्यम् heart-rending.

मन्मांसासृ०—*i. e.* let the enemy first kill me and then enter etc. The meaning is—'The enemy shall not enter until I am killed etc.'

P. 85. दक्ष—clever, competent, able.

Śl. 142.-is taken fr. the Veṇî. III. 4, where it is addressed by Aśvatthâman to the army of Duryodhana, which was commanded by his father, as it returned from the field of battle after his father's death.

मृत्योः—abl. case. अथ—but if.

भव—worldly existence, life. राज्याङ्गानि—These are usually mentioned as seven. See Kám. Nît. IV. 1; Ragh. I. 60. पौराणां श्रेणयः—These are separately mentioned as taking a prominent part in the government

प्रकृतिः—properly the original of a thing, that out of which any thing is made; *e. g.* पृथ्वी etc. are the प्रकृति of the animal body. स्वामी—is the governing principle, which is of primary importance. Here प्रकृति means the subjects who form the body of a kingdom, as it were, while the king is the Svámin or the soul. समृद्धा—prosperous, opulent, powerful. धन्वन्तरिः—the physician of the gods, said to have been produced at the churning of the Milky Ocean with a cup of nectar in his hand. See Bhág. P. VII. 8. 31–35; hence, the best of physicians.

नरेशे निमीलति—Loc. abs. उदेति—(*a*) prospers; (*b*) blooms. जर्जरीकृतः—harassed, worried, disabled by wounds, etc. कुक्कुटसेनापति—a Karm. Comp. संभूय—in a body स्कन्धावार—an army, camp. गवाकृतीन्—*i. e.* with nothing special to recommend them. क्वचित्—some one, *i. e.* rarely etc. उल्लिखि॰—Scratched, rubbed against. स्वाम्यर्थे—in their master's cause, for their lord.

यत्र तत्र—*v. l.* anywhere, wherever. अक्षयान्—those that know no decay, everlasting. क्लैब्यम्—क्लीबस्य भावः weakness, cowardice. Par. Smṛiti, Adh. III.

नो भवतां—may not take place; or भवतां be taken as gen. plu.—may you never have occasion to wage war with princes etc. द्विषः—*i. e.* your enemies. गिरिगह्वरम्—sing. for the pl.

CHAPTER IV.

संधि OR PEACE.

संधिः—alliance, treaty or peace; one of the six expedients to be used in foreign politics.

For the various kinds of *Saṃdhis* see *infra*, ślokas 111 132.

निहतसेनयोः—निहता सेना ययोः; a Bâh. Comp. स्थेय—an intercessor, a mediator गृध्रचक्राभ्याम्—these were the ministers of the two kings. निष्कारणबन्धुः—(said ironically) your relative without any cause.

कर्मदोषात्—may also be taken to mean (though less appropriately) 'the evil consequences of (his own) acts done in a previous life.'

P. 87. मगध—The country now called Behar. फुल्ल—p. p. p. of फुल् to bloom. फुल्लान्युत्पलानि यस्मिन् तत्फुल्लोत्पलं तदभिधानं यस्य. उषित्वा—Ind. p. p. of वस् to dwell. दृष्टव्यतिकरः—one who has seen the occurrence of things, *i. e.* got experience: see also translation. अनागतविधाता *lit.* means 'one who provides for the future'; prudent &c. प्रत्युत्पन्नमतिः—ready-witted; one who has the presence of mind to escape from difficulties when they actually come. एधेते—The root एध् properly means to increase, to grow. Here it seems to be used in the sense of 'to enjoy.' यद्भविष्यः—a fatalist, one who says 'come what may'.

एवंविधेषु—such, of the same description; एवं विधा येषाम्. आलोचितम्—the matter was considered; it was reflected. समाधत्ते—surmounts, gets over. निह्नुतः—The fact of his being a paramour was concealed &c.

विक्रमपुर—the city of Vikrama. This seems to be used as a mere name without any reference to Avantî, the city of Vikramâditya the Great.

प्रार्थयन्ति—solicit, long for the company of.

बन्धकी—an unchaste woman. See Notes on p. 50.

निर्वृतिः—enjoyment, happiness.

Śl. 7th has occurred already. See Suhṛid. śl. 117.

व्यवसाय—action, energy, perseverance. बुद्धिस्तासां चतुर्गुणा—is the clause that has a direct bearing on the story.

प्रबोध्य—having explained to him the matter, having remonstrated with him.

P. 88. यदभावि &c.—this śl. has occurred before, See Intro. śl. 27.

अपाय—accidental occurrences, obstacles.

पश्यतः—Gen. abs.; while he was looking on, in his very presence. बालापत्यानि—here बाल means very young, helpless. वक्तव्यमेव—here एव has the sense of necessarily, certainly. People will necessarily say something. स्वन्मरणम्—understand after this ध्रुवं 'is certain, inevitable.'

पक्त्वा—having dressed or roasted; fr. पच्.

विस्मृतपूर्वसंस्कारः—forgetting the instructions given to him before, unmindful of his promise.

प्रणिधिः—a spy, an emissary. तदनवधानस्य—of your neglect to attend to it, not minding the warning &c. प्रयत्नेन—

instigated, employed by. प्रणयात्—*i. e.* affection shown by the enemy. पतितः—(*a*) ruined, fallen; (*b*) fallen down. प्रतिबुध्यते—(*a*) knows the reality; (*b*) awakes.

P. 89. मनसा &c.—*i. e.* by having a good opinion about him, by praising him and looking upon him with affectionate eyes. युक्तिकथनम्—pointing out the remedy, giving advice. तुषकण्डनम्—beating husks with a pestle in a mortar, *i. e.* doing something utterly useless.

आस्पदम्—place, station, post. आश्चर्यपदम्—आश्चर्यं च तत्पदं च. गौतम—name of the sage Bháradvája; also of the author of the Nyáyasûtras. महतपाः—महात्तपो यस्य. स्वभावदयात्मना—by him who was kind by his very nature. मूषकनिर्विशेषम्—iu no way superior to a mouse. सव्यथः—uneasy or distressed at heart. अकीर्तिकरम्—causing or reflecting disgrace.

P. 90. पद्म°—पद्मानि गर्भे यस्य तत्पद्मगर्भं तदभिधानं (name) यस्य. जीवनहेतवः—the source of my livelihood. इह समये तावत्—this time at least (if on no other occasion).
एतयोः—*i. e.* of a friend or of an enemy. See Śiś. II. 37.
अपूर्व—not tasted before. Construe—तदा प्राज्ञो रिपुणा सह युद्ध्यमानो म्रियेत. Śl. 19.—See notes on śl. 168. Ch. II.

अत्रावस्थितेन etc.—This has the force of 'If Meghavarṇa stays here as king he will send us all the choice things' etc.

अनागतवर्ती etc.—thinks over what has not yet happened, delights in anticipation. भग्नभाण्डः—भग्नानि भाण्डानि येन.

P. 91. देवीकोट—This was probably the same as शोणितपुर, the city of Báṇa.

विषुवत्संक्रान्त्याम्—संक्रान्ति is the apparent passage of the sun from one zodiacal sign to another. विषुवत्संक्रान्ति is the entrance of the sun into the zodiacal sign Aries or Libra at the vernal or autumnal equinox. Since no presents are given to the Brâhmaṇas on the occasion of these *saṃkrántis*, the reference here seems to be probably to the *Makara—Saṃkárnti*, on which some religious rites are observed and presents given to the Brâhmaṇas. सक्तुपूर्ण etc.—सक्तु the flour of a kind of corn first fried and then ground.

शराव—a kind of oral earthen pot, open-mouthed.

मण्डपिका—a shed or bower serving as a shop. सक्तुरक्षार्थम—*i. e.* against mice. भाण्डानि—*i. e.* those belonging to the potter. तिरस्कृतः—was reproached or taken to task.

मदोद्धतस्य—qualifies both नृपतेः and दन्तिनः; (*a*) puffed up with pride or vanity; (*b*) under the influence of ichor or rut, furious. संकीर्ण—intoxicated, in rut; hence, ungovernable. उन्मार्गयातस्य—(*a*) going by the wrong path; (*b*) straying from the proper path. नेतारः—(*a*) guides, counsellors; (*b*) drivers. See Kâm. Nît. IV. 47.

बलदर्पात्—through the pride of strength, *i. e.* through the strength of our force. अधिष्ठित—*lit.* presided over by. मम संमतम्—This is my counsel, I approve of this.

धर्मं पुरस्कृत्य—*lit.* placing in the front, *i. e.* attaching the highest importance to, धर्म 'one's proper duty;' regarding the doing of one's duty as the first thing.

संशयितं कुर्यात्—one should not throw everything into jeopardy, should not take a step without giving proper thought to it.

अबालिशः—one who is not a fool, a wise man.

P. 92. समेनापि—even with an equal, *i. e.* why talk of one who is superior in power; अधिकबलेन तु इच्छेदेव. सुन्दोपसुन्दौ—These were the sons of a demon, Nikumbha by name. They got a boon from Brahmâ that they could be killed by none except that they might kill themselves. On the strength of this boon they grew very insolent and oppressive, so that Indra had at last to send down a lovely nymph from heaven named Tilottamâ, and while fighting for her they killed each other. The story, however, is differently told here. अन्योन्यम्—seems to be used here adverbially.

समधिष्ठितया—who had entered their body, *i. e.* in order to defeat them in their object. अन्यत्—one thing. अन्यत्—quite a different thing. विचारमूढयोः—*lit.* who could not think properly, fools; because they did not know that they were inviting their own death by doing so. लुब्ध—enamoured of. मनसा उत्सुकाभ्यां—The Inst. by the Sûtra प्रसितोत्सुकाभ्यां तृतीया च Páṇ. II. 3. 34. पापतिमिराभ्याम्—may mean, whose mind's eye was bedimmed by sin (the sinful idea); or, who were sin and ignorance incarnate as it were; see com.

प्रमाणपुरुषः—*lit.* a man whose decision is an authority or is binding; an arbitrator. इति मतौ कृतायां—this being thought of, resolved upon.

बलवान्—when possessed of the necessary martial vigour. अपि—is here used समुच्चये; 'and.' धनधान्याधिकः-धनधान्येनाधिकः rich in wealth and corn. द्विजसेवया—द्विज those who are twice born, (their investiture with the sacred thread being regarded as their second birth), *viz.* the Brâhmaṇas, the Kshatriyas, and the Vaiśyas.

नियमः—rule, *i. e.* what you are bound to follow in deciding the question. समकालम्-समः कालः यस्मिन्कर्मणि तद्यथा तथा. अवसानपर्यन्तम्—to the end, in its entirety. तथापि—even then, *i. e.* you not only did not hear me fully but etc. संधेयगुणयुक्तं—endowed with the qualities of one with whom a peaceful policy ought to be pursued; possesssed of those qualities which make him a proper person to treat with, *i. e.* who deserves to be treated as a friend and not as an enemy. विग्राह्यः—fit to be warred on, *i. e.* to be treated as an enemy.

आर्यः—*cf* Kâm. कुलं शीलं दया दानं धर्मः सत्यं कृतज्ञता । अद्रोह इति येष्वेतानार्यान्संप्रचक्षते ॥ XVIII. 50. See also the next śl. अनार्य—a vile fellow; for this (27) and the following ślokas *cf* Kâm. Nît. IX. 43–47, 50, 52, 53.

संधितः–entered into an alliance with; p. p. of धि with सम्. संहतत्वात्—(a) on account of its growing in a cluster; by reason of its thick growth; (b) being in union with one's relatives.

निदर्शनम्—precept, rule (of policy). प्रतिवातम्—against (the direction of) the wind.

P. 93. जमदग्नेः सुतस्य—*i. e.* of Paraśurâma. सर्वः भुज्यते—everyone is enjoyed; *i. e* people come to seek the protection of and live upon the bounty of one who is in friendly alliance with a conqueror–in-many-battles. *Cf.* यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि । आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥ भज्यते—would have given a better sense. We find भिद्यते in Kám. IX. 52.

तत्प्रतापेन—*i. e.* of the अनेकयुद्धविजयी. तस्य—*i. e.* of the person in alliance with the अनेकयुद्धविजयी.

प्रणिधेः—The spy here referred to is the crane in service of the royal goose. पुनर्ज्ञात्वा—on having again picked up further intelligence. राजा—*i. e.* Hiranyagarbha.

दीर्घरोगी—always ailing. भीरुकः—भीरुरेव भीरुकः. भीरुकजनः—whose servants, *i. e.* soldiers &c., are cowardly.

विरक्त—disaffected. Ślokas 35, 53—*cf.* Kám. IX. 24-43.

विषयेष्वतिसक्तिमान्—voluptuous or lewd. अनेकचित्तमन्त्रः—see trans., or whose secret counsels are known to many; or अनेकानि चित्तानि मन्त्राश्च यस्य ; who is fickle-minded and does not follow the counsel of *one* man. See śl. 46.

दैवोपहतकः—unfortunate, condemned or smitten by fate.

दैवचिन्तकः—always consulting fate, a fatalist.

सत्यधर्म—may also mean 'true duty.' अल्पप्रभावत्वात्—प्रभाव is the same as प्रभशक्तिः; see notes to p. 53.

योद्धुम्—*i. e.* on his behalf. युद्धायुद्धफलम्—the advantages of fighting or not fighting; or the युद्धायुद्ध may be on the part of his followers. Because of the inability of the child to reward those who fight or to punish those who refuse to fight for him.

उत्साहशक्ति—the power of personal energy which goads others to action. See com. and p. 53 notes.

P. 94. लुब्धानुजीविकैः—लुब्धाश्च तेऽनुजीविकाः तैः by his greedy followers.

दानभिन्नैः—*lit.* separated by gifts.

सुखाभियोज्यः—सुखं सुखेन वाभि०; capable of being easily attacked. धर्मबलीयस्त्वात्—since religion is always powerful. Or, since they (the gods and the Brâhmaṇas) are strong by reason of their religious merit. See com. विशीर्यते—is destroyed; Pass. Pre. of शॄ 9th conj.

स्वल्पकेन—small, insignificant, not formidable.

कालयो०—काले युध्यते असौ. He who fights seizing the proper or most advantageous opportunity. हतज्योतिः—It is said that owls can only see by night while crows lose their power of seeing during the night.

यान—march or expedition. आसन—(or स्थान) halting, besieging. द्वैधीभाव—(or द्वैध) treachery, duplicity. षाड्गुण्यम्—षण्णां गुणानां समूहः. The six expedients to be employed by a king in foreign politics. *Cf.* Śiś. II. 26 and Malli. on it. See also Amara. II. 8.

कर्मणाम्—political measures or intrigues. देशकालविभाग—the advantageous division of place and time. विनिपातप्रतिकार—Premeditation of means or remedies to avert unforeseen misfortunes. पञ्चाङ्गो मन्त्रः—See Śiś. II. 18.

साम &c.—साम conciliation, pacific measures. भेद–breach, sowing seeds of dissension &c. दण्ड–having recourse to violent measures. See Śiś. II. 54. The following Śl. which is a familiar quotation affords a good illustration of these four:—अधीष्व पुत्रकाधीष्व तुभ्यं दास्यामि मोदकान् । यद्वान्यस्मै प्रदास्यामि कर्णमुत्पाटयामि ते ॥
उत्साह etc.—See note on शक्तित्रय p. 53. A king must always try to possess these three powers; else he will suffer.

आलोच्य—taking into due consideration; acting in accordance with this. विजिगीषवः—Desider. of जि with वि. Conquerors turn out great men by acting up to all these precepts.

P. 95. प्राण etc.—प्राणपरित्याग एव मूल्यम्. चञ्चलापि—the force of अपि is this—Lakshmî, though she is चञ्चला, is not so with those who know how to make her steady. *Cf.* 'येन श्रियः संश्रयदोषरूढं स्वभावलोलेत्ययशः प्रमृष्टम्' Ragh. VI. 41.
उपन्यस्तम्—urged or set forth as the proper course to be adopted. जम्बुद्वीप—one of the seven continents (=India) into which the Earth was divided by the ancients, all situated round the mountain Meru. कोपं जनयतु—See trans.; or, let (him) raise an insurrection, cause a rising of the people.

सुगुप्तम्—may also mean good protection, proper care. सुसंहतेन—compact, mustering strong or well organized. अरातिम्—Acc., governed by संतापयेत् in the next line. सुतप्तः—well annoyed or harassed; or the cons. may be सुतप्तः (pressed hard) वीरः अरातिं संतापयेत् येन तप्तः संतप्तेन &c. तप्तेन etc.—The simile is drawn from the practice of a smith who, when he wants to join together two pieces of metal (iron, for instance) heats them to a red heat and then hammers them together on the anvil. *Cf.* तप्तेन तप्तमयसा घटनाय योग्यम् Vik. II. 16. See Kâm. IX. 78.

सुगुप्तलेखः—"The original expression seems to favour the idea of their (the Hindus) being acquainted with the art of writing in cypher."—Wilkins.

तत्रत्य—belonging to that place. The affix त्य is added to adverbs of place in the sense of 'belonging to'; *e. g.* अत्रत्य etc. विश्वास॰—विश्वासं प्रतिपन्ना विश्वासप्र॰.

किंनाम—what on earth; I should like to know what? ज्ञातः—was detected, my real character was known. तेन—

by reason of that, *i. e.* his magnanimity. विप्रलब्धः—deceived. आत्मौपम्येन—by comparing others with himself, considering others like himself. वेत्ति—construe दुर्जनं सत्यवादिनं वेत्ति. गौतमस्यारण्ये—sacred to the sage Gautama. ग्रामान्तर—अन्यो ग्रामो ग्रामान्तरम् a Nitya-Samâsa.

मतिप्रकर्षः—excellence of ingenuity. The highest degree of cleverness. भवति—will have been displayed. यज्ञच्छागः-यज्ञार्थः छागः a goat to be offered up in a sacrifice. अनन्तरस्थितेन—who was stationed next after him. दोलायमानमतिः—uncertain in his mind.

P. 96. असौ—a good man. शरीरवैकल्यात्—through the weakness of his body or indisposition. व्यग्राः—full of anxiety (about provisions), or distressed (with hunger). कण्टकभुजा—said in contempt here. It is, however, a well known fact that the camel delights to live upon thorns and brambles. *Cf.* Vikr. I. 29.—निरीक्षते केलिवनं प्रविश्य क्रमेलकः कण्टकजालमेव. मत्तः—intoxicated under the influence of liquor or some narcotic. त्वरायुक्तः—one who has to make haste. न धर्मवित्—care not for the injunctions of religious law; see also trans. स्वाधीन &c.—by our neglecting to eat the food quite within our reach. भूमि &c.—this expresses his extreme disapproval of the proposal. धृतः—allowed to remain.

कूटम्—a fraudulent scheme.

P. 97. स्वामिमूलाः—who depend on their lord (for their welfare). प्रयत्नः—effort (such as watering them &c. in order to make them put forth fruit &c.)

जातविश्वासः—in whom confidence was produced; who felt sure that the lion would refuse to kill and eat him up, as he had done in the case of others.

स्नात्वा—Because he had touched what he thought to be a dog which is deemed an unclean animal. अनुनयः-pursuasion, conciliation. स्वामिकार्यार्थिना-bent upon accomplishing his master's object

वृक्षाङ्घ्रिम—the foot or root of a tree. निकृन्तति—destroys, wears out by slow degrees.

प्रश्नेन किं—why should you trouble yourself with &c. संजातकौतुकः—संजातं कौतुकं यस्य in whom curiosity was produced. श्रोत्रिय—a Brâhmaṇa well versed in sacred lore. विंशतिवर्षदेशीयः—ईषदसमाप्तविंशतिवर्षः; by the rule ईषदसमाप्तौ कल्पब्देश्यदेशीयरः Páṇ. V. 3. 67.

Śl. 67. This has occurred already. See. I. 74.

स्नातकः—a Bráhmaṇa just entered upon the second stage of life; *viz.* that of a house-holder, after having performed the ceremony of ablution to be performed on his finishing his course of education at the Guru's house.

P. 98. क्रोडीकरोति—embraces: see trans.; or this may be taken with (धात्रीव). Like a foster mother as it were, it takes the babe on her lap first, while its real mother does so afterwards. क्रमः—ground, room. Nâg. IV. 57.

Śl. 70 has occurred already. See I. 200.

क्षीयमाणः—wasting away; goes with काय and आमकुम्भ (a raw or unbaked pot). विशीर्णः—(*a*) dead; (*b*) dissolved. विभाव्यते–(the decay) is perceived, noticed.

आघात—a slaughter house; a place where people sentenced to capital punishment are dispatched.

Śl. 63. See Mah. Bhâr. Van. II. 40; Śân. 330. 14.

समेयाताम्—come together. व्यपेयाताम्—separate. Pot. of of इ with वि and अप. Śl. 74. See Mah. Bhá. Śan. 28, 36. पथिकः—पन्थानं नित्यं गच्छतीति. योनि—original source.

निखन्यन्ते—are implanted or ingrafted. शोकशङ्कवः–thorns or darts of sorrow. The śl. is taken from the Yogavá-Sishṭha. अत्यन्तसंवासः—An everlasting connexion, or association. *Cf.* the śl. from the Ragh. quoted in the com. See Mah. Bhàr. Śânti. XXVIII. 52.

आपात०—आपाते रमणीयानाम्.

रात्र्यहनी—a Dvandva Comp. The verbs व्रजन्ति and निवर्तन्ते should be changed into the dual to agree with this. सुखास्वादपरः—see trans.; or, which is the best on account of the taste of pleasures or bliss. दुःखानां धुरि—Because the sorrow caused by it must be equally great.

P. 99. यद्वियोगासि०—Here यत् refers to सत्.

सगरादिभिः—Sagara was a king of the solar race, so called because he was born with गर or poison, administered to his mother by the other wife of his father. He successfully performed 99 Aśvamedha sacrifices and when he commenced the hundredth, his sacrificial horse was carried away by Indra and placed by the side of the sage Kapila. While in search of the horse his 60,000 sons were burnt to ashes by the enraged sage, but their ashes were after thousands of years purified and their

souls conveyed to heaven, by Bhagîratha. See our note on भगीरथ, Ragh. IV. 32, and on Sagara, ibid. III. 50. The word सागर 'the sea' is derived from Sagara.

संचिन्त्य संचिन्त्य—thinking upon again and again or every now and then. उग्रदण्डम्—who deals out very severe punishment. चर्मबन्धाः—leather straps or ligaments of hide. शिथिलीभवन्ति—grow loose or lax, prove unenergetic. अस्खलितप्रयाणः—whose onward march is never impeded. विचारयताम्—reflecting on, taking into consideration the real nature of.

वर्धताम्—The longer the separation the more painful ought to be the sorrow. अपयाति किम्—why should it abate, how is it that its severity is lessened? See com. आत्मानमनुसंधेहि—may also mean set your heart upon; contemplate आत्मन्, or take into consideration the real nature of *A'tman*.

प्रबुद्धः—enlightened, who got an insight into the real truth. गृहनरक०-गृहमेव नरकः a Karm. Comp.

रागिणां—those that have राग or love for worldly pleasures &c.; passionate. गृहेऽपि—even when one remains at home. पञ्चेन्द्रियनिग्रहः—*i. e.* curbing the passions.

अकुत्सित—irreproachable, not censurable; *i. e.* praiseworthy, laudable. For constr. see com.

यत्र कुत्राश्रमे—The A'śramas are four, *viz.* ब्रह्मचर्य, गृहस्थ, वानप्रस्थ and संन्यास.

संतानार्थम्—and not for lust, *i. e.* well regulated. दुर्गाणि—difficulties, calamities. Mah. Bhár. Śân. CX. 23.

P. 100. आत्मा नदी—This is what is called a Rûpaka or metaphor. आत्मा or the knowledge of the soul is here compared to a river. संयम &c.—Having 'restraint over the senses' for 'the flight of steps' (तीर्थ—Mar. घाट).

शील—good disposition or equable conduct. *Cf.* Mah. Bhâr. Udyog. XI. 21. शोकाविष्टम्—overwhelmed with sorrow. सङ्गः—has a double meaning here; (1) attachment to worldly pleasures; (2) association, company. भेषजम्—*i. e.* of संसारसङ्ग.

सर्वात्मना—by every effort of the mind. सा—*i. e.* मुमुक्षा. तस्य *i. e.* कामस्य.

दण्डग्रहणम्—दण्ड is the staff which is the badge of asceticism or mendicancy. Hence दण्डग्रहण (the assumption

of the staff') means 'taking to the life of an ascetic, turning out a mendicant.'

गृहीतोयं महाप्रसादः—I accept this great favour, *i. e.* I thank you for this.

कोयं भवतो विचारः—how absurd is this opinion of yours !

सेवया—by doing homage to us; by being our vassal.

P. 101. एकदा—at one and the same time. Construe:—राजा बहून् अभियातिनः एकदा न विगृह्णीयात्.

किमिति—what for, *i. e.* how can it be advisable &c.

ब्राह्मणी—wife, being a woman of the Brâhmaṇa caste; so termed because a Bráhmaṇa was allowed in ancient times to marry a woman of the lower classes, that of the Brâhmaṇa class alone assisting him in all the religious rites.

पार्वणश्राद्धम्—श्राद्ध is what is performed with श्रद्धा 'faith or devotion.' A ceremony or religious rite in honour of the dead ancestors performed on a पर्वन् (the day of conjunction or opposition), *i. e.* on the new-moon-day or the full-moon-day, when presents are given to the Brâhmanas. आह्वानम्—an invitation.

श्राद्धम्—the gifts to be given on the occasion of a श्राद्ध.

सुस्थः—perfectly at ease. षड्वर्गम्--the six enemies of mankind enumerated above. Kâm Nît. I. 57.

ज्ञाननिश्चयः--See com.; determination, resolution of what is to be done by proper knowledge; *i. e.* after taking into account the real nature of things &c. *Cf.* Kâm. Nît. IV. 30.

सहसा--All at once, rashly, thoughtlessly. विमृश्यकारिन्—one who takes a particular step after a careful consideration of circumstances. Kir. II. 33.

P. 102. उपायाश्चत्वारः—see p. 94. l. 25. and notes thereon.

सुलभम्—Adv. आराध्यः—can be propitiated or conciliated. विशेषज्ञः—one who knows more or distinctions ; a learned man. दुर्विदग्धः—foolishly puffed up, vainly proud.

तत्कृत—*i. e.* by सर्वज्ञ the minister, or by both.

परोक्ष &c.--परोक्षस्य (of an absent person) गुणाः वृत्तयश्च.

फलैः—*Cf.* Ragh. I. 20; फलानुमेयाः प्रारम्भाः &c. अनुभाव्यते—is known or inferred.

अलमुत्तरोत्तरेण—*i. e.* further idle talk or useless discussion on the subject. यथाभिप्रेतम्—अभिप्रेतमनतिक्रम्य, अभिप्रेतस्यानतिक्रमः 'what you like.' मन्त्रयित्वा—having counselled or said. संबन्धिन—one having some object in view, a

partisan of the enemy (like Meghavarṇa, the crov
See com. स्थिति:—the practised course, conduct, mai
of acting. इयम्—refers to कदाचित &c.

कदाचित्—कदाचित—on one occasion, on another occas
at one time at another time.

Construe:—कुमुदविटपान्वेषी [किं तु] निशासु अविचक्षणः वि
पुनः ताराशङ्की &c. If the line be separated as ताराच्छाये क्ष
&c. then the meaning will be ताराच्छाये सरसि having
stars reflected into it. क्षणात्—the very moment
approached the reflection of a star mistaking it fo
white lotus).

अविचक्षण—not clever, not able to distinguish betw
the reflection of a star and a real lotus. This must
taken as we have done. Some translate it as '
foolish swan &c.'; but the swan is not regarded a
foolish bird. Some read विचक्षणः, in which case
must be supposed to be understood.

मनसः—qualifies पुंसः understood. पायसः—hot milk
rice boiled in milk mixed with sugar. फूत्कृत्य—blow
with the mouth to make it cool. फूत् is the sound m
in this operation.

रत्नोपहार—a present consisting of jewels.

P. 103. स्तब्ध—one who is steady, or unyielding; hence, rig
haughty. याथातथ्येन—fr. यथा तथा. See Chàṇ. Nît. 33.
सद्भावेन—honest or fair intentions, sincerity. हर्तुं—shou
attract, win. संभ्रम—hospitable reception, a warm, cordi
welcome. *Cf* गृहमुपगते संभ्रमविधिः Bhar. दाक्षिण्य—politene
civility. Kám. Nît. III. 33.

यथा—the manner in which, the conditions on whic
Ślokas 111-132 are from Kâm. Nît. IX. 1-22.

नान्यप्रतिक्रियः—नास्ति अन्या प्रतिक्रिया यस्य having no oth
course open to him. आपन्नः—when hard pressed, distress
कालयापनं कुर्वाणः—passing time, *i. e.* avoiding an act
fight. Wilkins, who says ' with all possible expeditio
seems to have read कुर्वाणोऽकालयापनम्. Ll. 10-15 gi
the names of the sixteen different kinds of Saṃdhi
peace. These are described further on.

कपालसंधिः—*Kapâlas* are the two halves of a *ghaṭa*
jar, before they are united into one. Hence the na
(कपालयोः संधिरिव संधिः). समसंधितः—being made
terms of equality, concluded on an equal footing

when neither of the party is a gainer or loser. उपहार—a present; hense the particular alliance of that name.

उपन्यास—overtures of peace; here, proposing terms very advantageous to one's self; hence the name.

रामसुग्रीवयोः—while Ráma was passing his days of exile in the forest of Daṇḍaka, Rávaṇa, kidnapped his beauteous wife when Ráma was absent. He then by the advice of Kabandha entered into an alliance with Sugrîva promising to assist him in recovering his wife from Válî, the latter in his turn promising Ráma to assist him in recovering Sîtà. What followed this alliance is too well known to the Indian student to need further mention here.

गच्छतः—conclude (a treaty). सुसंहितप्रमाणः—this seems to mean 'formed after all the principles are properly taken into consideration.'

104. पण—a wager, a condition. स्वसैन्येन—*i. e.* the army in revolt; or, when the army is made to participate in the gains. शिष्ट—what remains, *i. e.* the more valuable part of the property.

सारवतीनाम्—substantial, most valuable. उच्छन्न—so called because it leaves almost nothing to the party ceding the province.

प्रतिस्कन्धेन—being borne on the shoulders (by men belonging to the party suing for peace). स्कन्धोपानेयम्—qualifies फलम्. संबन्धकः—संबन्ध एव संबन्धकः ।

उपहारविभेदाः—those differing from उपहार.

अन्यो न विद्यते—*i. e.* all others are useless or of little avail. Śloka 133. See I. 71.

आधि—mental pain, anxiety. व्याधि—physical or bodily pain. धर्मपेतम्—against the principles of religion, immorally, unrighteously.

105. मृगतृष्णा–an illusive appearance of water in large plains &c. caused by the undulations of the air when heated by the noon-day sun, which deludes the deer and hence the name. Hence it means anything unreal.

संगतम्—the same as संगति 'association.'

अश्वमेध—It was generally performed by a king who was a universal conqueror. A horse was set free to wander at will all over the world for a year accompanied by a guardian. When the horse entered a country its ruler

was bound either to submit or to fight. Thus the horse returned after a year, when the sacrifice was performed The performer was, thereafter, considered a univer monarch. For fuller information, see our note on Ragh. 61. तुलया धृतम्–are weighed each in a scale-pan of a balan compared. अतिरिच्यते—preponderates. काञ्चनाभिधान– p. 103, ślokas 117-118. दिव्य—an ordeal, such as जलदि अग्निदिव्य &c.

मनोभिलषितम्—longed for by the mind. व्यवहार—cond or management. अङ्ग—a branch or department; si used for pl.

संधि: &c.—may also be taken separately—May there peace among all kings. वारविलासिनी—वारस्य of a multitu विलासिनी; a harlot, a courtesan. All words for a wom with वार prefixed to them have this sense, as वारर वारयोषित् &c. वक्षःस्थले—used in the double sense of ' the bosom of ' and ' in the mind of. ' वक्त्रे चुम्बतु—*i.* they should be successful politicians.

प्रालेयाद्रि—the snow-clad mountain; Himálaya. स्वर्णाचल: mountain Meru. दवदहनसम:—blazing like a forest conflagration. नारायण—the name of the auth धवलचन्द्र—name of a king, Narâyaṇa's patron. प्रचारित circulated; published.

N. B.—By oversight the references to the pages of the text in t first 12 pages of the notes have remained the same as in t old edition; please strike these off and mark the same accord ing to the paging of this edition before reading the notes.